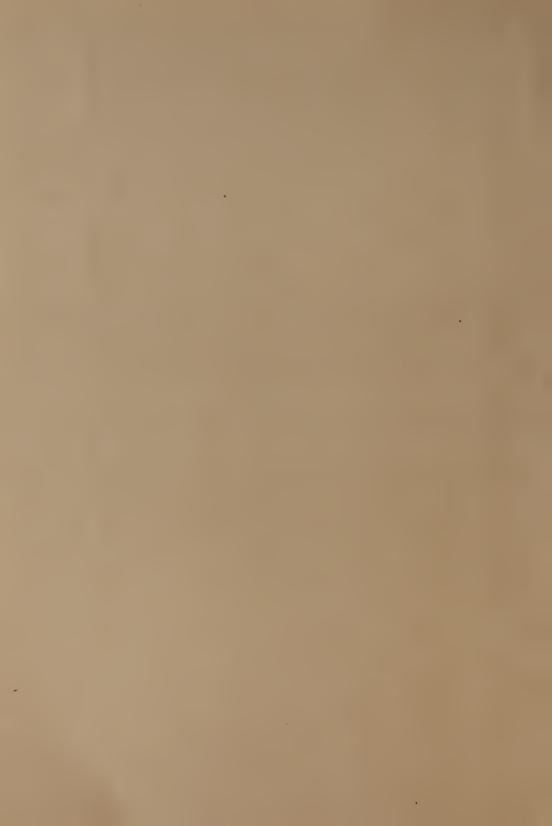




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# THE MISSIONARY SURVEY

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Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia.

subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, vs. under the Act of March 3, 1877.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

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# The Missionary Survey's Campaign For 50,000 Subscribers

#### HONOR ROLL ENTERPRISE

Maybe it is not so much of a matter to wear a Red Cross button, but it means you have done your bit to succor the wounded and heal the sick. Perhaps service stripes will be seen on many sleeves and we may cease to thrill at sight of them, but it means that the wearer has put his life in jeopardy for the triumph of a great principle. Possibly you have seen the words "Honor Roll" on this page until they no longer cause you to even briefly glance at the list to see what churches are enrolled there; but getting on the Honor Roll means this:

Somebody labored in the Master's name. Somebody set aside other engagements; somebody walked until feet ached; somebody telephoned until nerves cried out with weariness; somebody loaned their car; somebody smothered false pride and broke through the barriers of formality; somebody overcame indifference; somebody took the trouble to inform themselves about the distinctive work of the magazine so they could state it briefly and clearly; somebody took God at His word; somebody caught a vision of the great instructive service they could perform by getting a "normal circulation" of the Missionary Survey—"and they did it!"

It matters not whether a church is small or large, its name can be inscribed on this Honor Roll if there is some *one person* in its membership who determines it shall be done and in sweet humility and persistent faith goes forward with God's help and secures the necessary number of subscribers, which is an average of one to every five members.

Those churches placed on the list this month are as follows:

#### HONOR ROLL

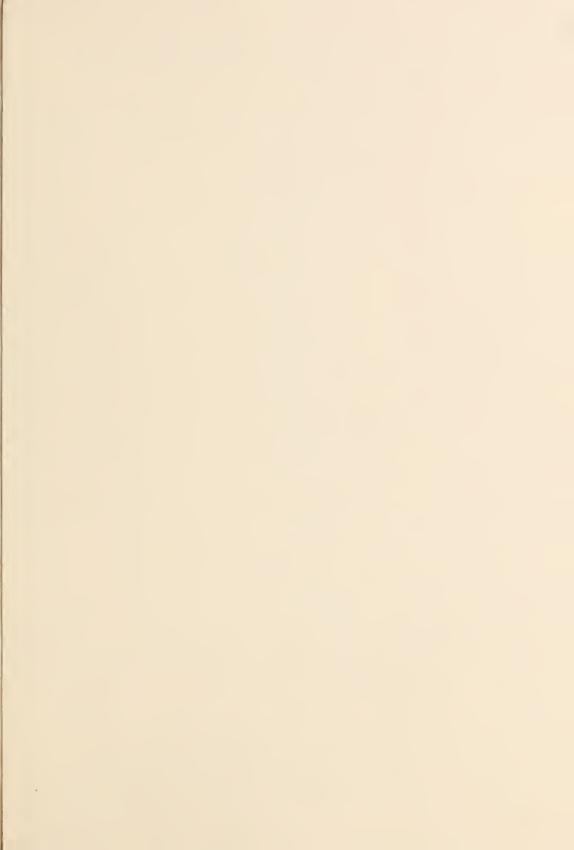
Purity Church, Chester, S. C. Donalsonville, Ga.

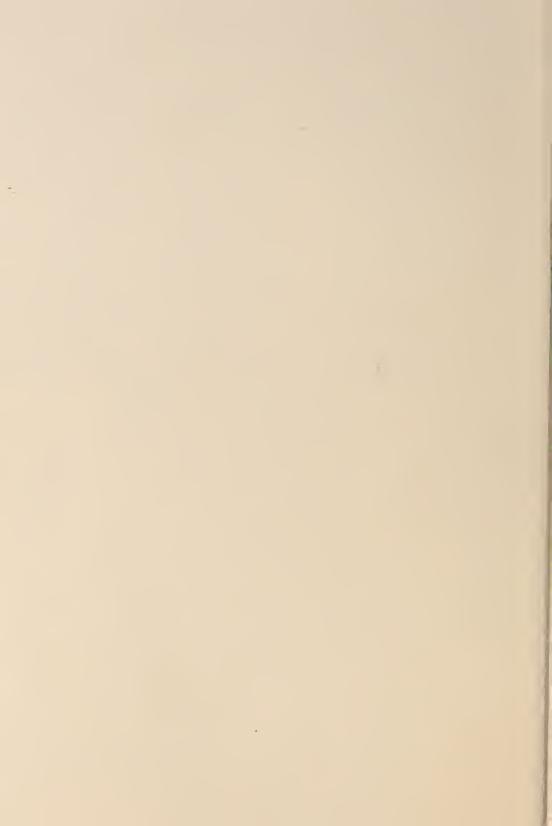
Hamburg, Ark.

New Hope Church, Paris, Mo.

De Funiak, Fla.

Paperville, Tenn.







MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO. "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

#### SOUNDING "REVEILLE" FOR SLEEPING AUXILIARIES.

MRS. R. S. SANDERS.

S your society asleep? Wake them up! Startle them into new life! Every organization in the Church should aim at definite results. It is hoped that each one who reads the following will get at least one idea that will be put into actual execution. "Impression without expression results in depression." A society which continually gets informed but does not work deteriorates. Outward signs show whether a society is "alive or dead." fruits ye shall know them." "By their

Increase the number of Quiet Hour members of those who are willing to read the Bible and pray at least fifteen minutes every morning.

Keep a list of those who are willing to raise potted plants for church decoration for special occasions.

Decorate for church, Sunday school and special ser-

Get as many as possible to attend the Summer Conferences and Presbyterials. Raise money to send some who cannot otherwise go. If too far away from a Summer Conference, get up one at a camp near your town.

Keep attractive Bulletin Boards in the vestibule of your church. Keep fresh notices on it and small striking notices of the meetings.

Notices of the church services should be neatly framed and put in hotel offices, bar-ber shops, doctors' waiting rooms, and in other public places.

Put every member to work.

Have a "booster's club" for the young married couples in the church.

Have your members speak to all strangers in the church every Sunday, and make them feel welcome to every service. your church a friendly church.

Canvass the church yearly for subscribers to the church papers.

Strive to increase the number of those who observe family worship in the homes.

Have an installation service for the new officers of the societies. Ask the pastor to assist if it is to be in the Young People's societies.

Hold some out-of-door services. If near a summer resort, hold outdoor services there.

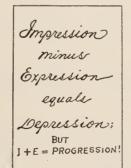
Conduct a small church paper, letting the advertisements pay the expenses.

Have a "Get-together Day" with a picnic dinner. Every organization should have a representative tell what it is doing and what it hopes to do. Create a desire to enlarge the church's usefulness.

Arrange Inter-Society Con-The points or information can be tests.

arranged beforehand. Before revivals, help organize cottage prayer meetings. Canvass the town with cards or invitations. Help with personal work and visitation.

Have several Missionary speakers in your church every year,



Invite the Missionaries to speak at "society's functions" so that those who seldom hear will become interested.

Invite to your homes the *Missionaries on furlough* who have no homes in this country. Blessed is that home that has the privilege of entertaining them.

Hang in your church pictures of your members who have gone into mission work. Hang an empty frame waiting for the next one. Pray for someone to go from your church into life work for the Master.

Hang a Service Flag for those who have gone into the Mission fields and into pastorates. Remember these in prayer continuously.

Remember your Foreign Missionaries with farewell showers, steamer letters, and little surprise tokens for each day of the trip.

Keep exact measures of the clothes of your Missionaries, and remember them whenever you can with useful gifts.

Gifts to the Home Fields should be frequent. Find out exactly what is needed. Barrels of clothing, boxes of canned food, preserves, encouraging letters and liberal financial gifts are always welcome.

Collect missionary poems and have them

recited whenever practical.

Give inspiring missionary talks at public school chapels. Organize high school prayer circles. The Christian Endeavors in California have organized from eighty to ninety of them.

Have annual All-Day Missionary Rallies. At these have contests from printed questions and answers on our Mission work. Give these out several weeks before. Have the most interesting missionary program your church is able to get up, also a picnic dinner.

Put interesting Missionary items in the newspapers of the small towns.

Put in the newspapers descriptions of the Conferences at Montreat, and also any special services of your church.

Send interesting kodak pictures of the activities of your societies to the church publication and to the office of the Woman's Auxiliary for The Survey.

Send Thanksgiving, Christmas and New Year Greetings to strangers in the hotels

and boarding houses.

Invite organizations of weaker churches to your meetings, to the Missionary rallies and socials.

Hold meetings in the weak churches if

it is desired.

Help organize the societies they need. Keep things going in churches where there are no pastors.

Help furnish song books and literature

for the Mission Sunday schools.

Take Bibles, Testaments and good literature to the prisoners in your jail.

Hold religious services and talk with each

personally about the Saviour.

Alleviate the helplessness of the immigrant by conducting night schools for the adults and vacation schools for the children.

Take shut-ins to church services in autos

whenever they are able to go.

Persuade all the shut-ins to be an intercessor's source of power for the church.

Put yourself into your work and you will be amazed at the results God will give you.

WEEK OF

# PRAYER AND PRAISE

FOR

### FOREIGN MISSIONS

FEBRUARY 16-23, 1919

Every Society in the Church should hold a Prayer and Praise Meeting for Foreign Missions during this week. Free coin envelopes and responsive programs on request from Auxiliary office.

#### REACHING THE COLLEGE GIRL.

ISABEL LAUGHLIN.

"Don't sit around and trust the fates,"
Remarked the hustling Mr. Torr;
"The things that come to him who waits
Are not the things he's waiting for!"

C HALL we act upon "Mr. Torr's" very wise advice and make this year one of unusual activity in going to the college girls with the missionary message, instead of waiting for them to come to us? The splendid way in which they have been responding to the appeal for service is a challenge to Presbyterian women throughout the country to reach every one of our girls. Ever since the Northfield Conference there has been in student communities a keener interest in missions, a more earnest desire to serve, and a new awakening to the fundamental facts of life and faith in God. This has been manifest in two ways, in an unusually large enrollment in Bible and mission study classes and in a new eagerness to do something worth while during vacation.

In the past mission study has not been very popular, but today students are forced to think about world fellowship with a view to world peace; therein lies the secret of the new understanding of the aim and purpose of the missionary cause. Out of the 850 girls at Mt. Holyoke 600 were in Bible and mission study classes during the winter term, twice as many as have ever been in them before. At Pennsylvania State College every girl but one in the main dormitory was enrolled. At the University of California there were 125 classes arranged for the girls alone. At Lake Erie College every girl but one was studying the "Christian Principles of Democracy." Missionary speakers have been welcomed as never before; one college wrote, "Do come and bring us a message of hope; that's what we need." And what more hopeful message

is there than the missionary message?

However, the studying has been only the beginning of even greater response—with the knowledge gained has grown a desire to have a share in the accomplishment of it all. A practical instance of this fact is that girls are feeling that their summer cannot be simply one of rest and fun, but that the hours must be used and used to a purpose. One girl said, "I've always felt that I've done a great deal because I had a Sunday-school class in the summer for girls who work in a stocking factory from six in the morning until six at night. But now I see I must do a great deal more than that. I'm going to use the basement of our church

and have recreational, educational, social and religious programs for the different nights of the week, so that these girls may have the things they have wanted to have but have never had a chance to enjoy." At another college a girl said, "You've asked me to do the hardest thing I've ever been asked to do. You told us to go home and do what we found at our front door. Now we've nothing at our front door but negroes and I've never thought of being interested in them. But I'm going to make them my summer's job and see if I can't start a little school in our church for these children." At Wilson College there was such an interest in Daily Vacation Bible Schools and other forms of volunteer work that the head of the department of physical training formed a class to prepare girls for all sorts of out-of-door recreational work, playground work, and folk schools. Seventy-five girls have been taking this course.

There have been a number of volunteers for teaching in the mission schools and for work in the foreign field. At one college where there was not a single volunteer in the fall I found four in February. At Oberlin there have been five volunteers since March. At Lake Erie College the girls pledged five dollars each, in order to bring next year a little Chinese girl from San Francisco and give her a college education. And this in spite of Liberty Loans and Red Cross drives! The girls will give and are giving as never before, and with you now rests the responsibility as to whether the gifts shall be to the Missionary cause!

In view of the fact that colleges whose doors have been closed to us in the past are asking for us, that girls who never knew the meaning of the word before are studying missions, and that girls who never would go to missionary meetings in days gone by are contemplating service on the mission field, we feel that to us comes the challenge to sound the call of our Church to each one of these girls. We ask especially that you help by remembering student work in prayer at all meetings. Will you pray for:

- 1. Those who go to speak at colleges.
- 2. Those girls who have been in mission study classes for the first time.
- Those who have been led by the present world crisis to feel a need of God for the first time,

4. Those who are facing the decision as to a choice of life work.

Thus will you be helping our girls to live

and serve even as our boys across the seas are giving their lives.-Home Monthly.

#### PASTORS APPROVE THE AUXILIARY PLAN OF ORGANIZATION FOR THE LOCAL CHURCH, KNOWN AS THE CIRCLE PLAN.

HE plan for uniting all the women and girls of the local church into one organization known as the Women's Auxiliary has met with such hearty approval, both from the pastors and the women, it has seemed wise to issue a constitution for such an organization.

Realizing fully that the majority of plans for the local church must be adjusted to local conditions, we urge that the constitution be carefully studied in the light of the needs of the local congregation. most difficult step is usually to get the consent of the older members to the doing away with all existing societies and beginning all over again. Much sentiment attaches to societies which have been in existence many years. One lady writes: "We were two years in coming to the decision to disband the ------ society, for it had lived nearly half a century. We wept barrels of tears over it, but realized we had the 'dry rot' and something must be done. Now, after a year of the Auxiliary plan, we are all saying, 'Why didn't we do it sooner?'"

The constitution, which the Auxiliary office furnishes free, is one which was formulated by the pastor and women leaders of the First Presbyterian Church of Tuscaloosa, Ala. It has been thoroughly tested and tried out, and the pastor, Dr. C. M. Boyd, gives the following testimony to the successful working of the plan:

"Formerly there were the following organizations among the women, viz.: The Women's Missionary Society, the Young Women's Missionary Society, the Girls' Missionary Society, the Ladies' Aid Society and the Federation of Women's Societies.

"There are some who object to the Auxiliary plan. A few of the older women did and do not like the plan. That condition probably arises from their long and faithful work under another plan, to which they are naturally devoted. A few of the younger women do not like the Auxiliary. were in a most congenial organization, which was, however, in dauger of being considered exclusive. So far as the pastor knows, no other objection has been raised. Great sympathy is felt for these, and great praise is due them for their loyal support of the Auxiliary.

We think the Auxiliary infinitely better for the following and other reasons:

It is sane, systematic, inclusive. With its

circles, it makes a place for the last woman in the work of the church.

"It relieved us of certain difficulties that were becoming acute. Our Women's Missionary Society was still doing noble work, but the breakers were just ahead. It was coming to be known as "The Old Women's Society." For that reason maybe there were some women who would not join it. In fact, some of its members were transferring to "The Young Women's Society." A condition far from pleasant was just ahead of the older women's organization, and it was due entirely to the system. Likewise, our "Young Women" had, for the most part, grown older, and many of them were wives and mothers. The real young ladies did not find theirs an inviting organization. It began to look as if we were to be forced to create a new organization for each year's product, while some of the societies we had were beginning to lose strength.

"To my mind, in the two foregoing statements lie the strongest reasons for the Auxiliary plan, though it has worked well statistically with us. It should be noted, however, in comparing that it is now impossible to get accurate figures as to the membership of the old societies. There was much of overlapping. Moreover, many names of inactives were carried on some of the society rolls. The Auxiliary now reports only those who have at least attended some of the circles during the year. It may also be said that our women never resort to hot suppers or rummage sales. Every dime is 'freewill.' Nor have any of our women withdrawn any of their contributions made through the regular Church channels in order to swell the Auxiliary report. 1916 represents the last year of the Societies, 1918 the past year of the Auxiliary work.

"1916-Church members, 514; members, 90; contributions, \$739. "1918—Church members, 577; Auxiliary

members, 110; contributions, \$1,150."

From Rev. Albert Sidney Johnson, D. D., Charlotte, N. C .:

"I am in thorough accord with the Aux iliary Plan of Organization as carried out in the Women's Work of our Church. To my mind it is absolutely necessary to reach the whole body of women in efficient planning and working for the cause of Christ. To be perfectly frank, as a pastor I would not know how to adjust myself to the old method after using the present plan in two of my pastorates,"

#### HOME-MADE INVITATIONS TO A MEETING IN CHINA.

# 福旬天

The subscribers to the Year Book of Programs will study North Kiangsu Mission in February, and many of them as well as other interested workers will welcome the following suggestions for making attractive invitations to such meetings.

These drawings are prepared by Mrs. R. S. Sanders, who sends the following directions for making them:

These ancient Chinese characters mean "A Happy Day" and are pronounced foh myeh tien. It is quicker to paint the characters on a bright colored paper with the Higgins ink than to stencil them, but after a design is cut out of the cardboard they can be stenciled.

Single characters may be used instead of all these if a smaller invitation is desired.



Several of these can be cut out at once and with a few strokes of the pen or brush a little face can be made.



Cut this design out of thin cardboard, stencil or paint with black Higgins ink on yellow paper folded like a booklet.

#### WATCH YOUR STEP!

The end of the Church year is approaching! How is your treasury? Are you going to come up to the mark on the 31st of March, and perhaps go above it? Will you be able to give a generous "over and above" gift during Foreign Mission week in February, and still not let this detract from your regular gifts? These are questions which the officers of the Missionary Societies should be asking themselves very seriously these days. There was never a time when the Missionary causes needed money as they do today, and very careful management on the part of the officers in the societies should result in enlarged gifts to every department of the Church's work.

#### A VALENTINE MISSIONARY MEETING.

The following is the program of the Valentine Festival—the mid-winter membership meeting of the Woman's Auxiliary of the Government Street Presbyterian Church of Mobile, Alabama, given February 14, 1918. Mrs. C. S. Shawhan is the resourceful president

#### PROGRAM.

"Serve the Lord with gladness: come before his presence with singing."-Psalm 100:2.

a. "Schubert's Serenade"

....Orchestra b. Selected

Song,

"Love Divine, All Love Excelling," No. 183 (first verse).

Roll Call of Auxiliary Officers, Secretaries of Causes and Chairmen of Standing Committees.

Reading of Minutes of Fall Meeting.

Two-Minute Reports of Officers and Secretaries of Causes.

The Quiet Half Hour.

Song...."Since Jesus Came Into My Heart" Subject: "Love"-St. John 15:12-15.

Prayer-For a Deepening of Our Love and Friendship.

Two-Minute Reports of Chairmen of Standing Committees.

Offertory: Selected .......Orchestra
"The Reason Why Our Society Needs You,"
Presidents of the Four Societies of the

Church.

Missionary Address: "Loyalty to Foreign Missions in Time of War,"

Rev. Andrew Allison, of China
"Ben Bolt" (Fantasia)....Violin and Piano
Reading: "A Valentine Story."
"Meditation" (Thais), Massenet,

MacDowell Club

#### Musical Tea, 5 P. M.

NOTE .- Visitors to the Auxiliary Festival always made welcome.

Ways made welcome.

All are privileged to bring their knitting.

Your special attention is called to the Literature and Membership tables.

The Sunday-school auditorium was decorated with palms, American flags, with the service flag of the congregation as a background, and on the platform were graceful baskets and standards filled with japonicas. baskets and standards filled with Japonicas. A profusion of red geraniums also added to the Valentine colors of red and white, the whole being indescribably effective. One of the features of the social hour was the Valentine fairy, who appeared unannounced, wearing an armor of two large red hearts, and carrying upon her arm a dainty basket filled with hand-painted valentines for each one present. Upon presenting a very interesting looking one to the pastor, she greeted him with the following verse:

"I've stopped in here from Loveland with a basket full of cheer, To gladden hearts so loyal and to say we

hold them dear;

Here's a valentine for every one, may it joy and love disclose;

Here is a big one for the pastor, Rev. Henry Wade Du Bose."

The pages thereupon assisted the Valentine Fairy in distributing these love messages from the Bible.

The Assembly had a treat in the address of Dr. Allison, who emphasized the cause of Foreign Missions in a pleasing and forceful manner.

Carrying out the idea of the Valentine Festival a little heart bore to each member some days in advance of the meeting the following invitation and greeting:

## Valentine Festival

#### **Burgett Memorial**

Wheatless Days and Meatless Days We'll keep without repine,

But never, never, Friendless Days-So, as your Valentine,

I'm sent from the Auxiliary in Friendship's name, to say-Please join us at the hour of

On February's 14th Day

1918

At the conclusion of the program the members and guests were invited to remain for tea when the doors of the Junior depurtment were thrown open, disclosing to view a charmingly arranged tea table presided over by two matrons, each pouring tea from a 'colonial silver service. The center of the table was decorated with an oblong rustic basket filled with red geraniums and ferns, and the valentine heart shades topped the candelabra grouped around it. Tea and cakes were served by the young girls of the church, who acted as pages and serving girls, thereby assisting in the success of the entertainment



Although th

Although the influenza prevented the organization of many study classes, which would have otherwise had interesting meetings, still it is gratifying to know that all over the Church splendid meetings have been held in spite of conditions. The following quotation is from a letter from Mrs. J. W. Smiley, of Tyler, Texas:

"Our Home Mission Study Class gave the

"Our Home Mission Study Class gave the pageant 'Sojourners' suggested in the program for Home Mission week. Since we are surrounded with negroes, and as we have failed to do anything for them, the leaflet on 'Aunt Hannah' was introduced into the program, making a plea for a school like Dr. John Little's to be established. The pastor and others present were so impressed that committees are now making out some plans for this. The educational value of the pageant cannot be overestimated."

The following from Mrs. Buckner, of Pleasant Hill, Mo., indicates a most excellent plan for united Mission Study:

"We are inviting the societies of the other churches of town to take the Mission Study course with us, as we usually do, and we always have a very interesting time of it. Our plan is to have each member of the society read the book carefully. On the Friday before the week of prayer in November we have an all-day meeting, at which time chapters are assigned to each of the societies taking part, to be given and discussed freely. Luncheon is served, and at the close of the program a social hour is held and greatly enjoyed. In these busy days, when conservation of time is so necessary, we find this an excellent plan. For Prayer Week for Home Missions we have arranged that each society participating shall arrange for a prayer meeting at its own church on separate evenings, giving in its own way a program of music, prayer, and a short resume of the book. We hope these programs and the course of study will be an inspiration and a help to us all, so that we may, with God's help, be able to 'carry on' while our dear pastor is overseas in the work of the Red Cross."

Mrs. J. E. Chilton, of Comanche, Texas,

"This fall the Presbyterian, Methodist and Progressive Christian churches of this town have organized a mission study class, meeting monthly and studying 'Women Workers of the Orient.' We think we are going to enjoy the class very much, and it certainly will be interesting, for the united class is a great inspiration."

"AMMUNITION" PLEASES.

A correspondent from Clarksville, Tenn., writes:

"I am so pleased with the 'Ammunition' page. It is inspiring, as I am eager to arouse further interest in Mission reading and study."

Societies, Attention!

February is the month for studying Christian Education and Ministerial Relief, and an excellent program on this subject is outlined for the subscribers for the Year Book.

We would call attention, however, to the beautiful series of leaflets recently issued by this Committee, any of which will add greatly to the program concerning this work. These leaflets are entitled "The Second Call," "Like the Master," "Prison or Throne," "Because," "In the Making" and "Hold On, We Are Coming." All are from the gifted pen of Mrs. D. D. Cobb, of Mobile, Ala. Reading of one or more of these short, appealing leaflets will add greatly to the strength of your programs. Free from the Auxiliary office, and from Louisville.

The "Forgetter" of the editor of this department seems to be working overtime recently. In the December issue was the really ingenious presentation of "The Auxiliary as a Pipe Organ." This was the original and impressive plan which Mrs. W. M. Charlton, president of the Kentucky Synodical, used in emphasizing the plan of the Auxiliary upon her constituency. We omitted to attach her name to the outline, for which we duly apologize.

STUDIES IN MARK.

The Auxiliary has just issued a new set of devotionals, "Studies in Mark," by B. R. Thornbury, to accompany the programs given in the Year Book. Anyone desiring these delightful studies may secure them at 5 cents a copy from the Auxiliary office.

WHAT ONE SECRETARY OF YOUNG PEOPLE'S WORK ACCOMPLISHED,

The following extract from a letter from one of our active secretaries of Young People's work, who is also a busy pastor's wife, gives some idea of the possibilities of this office. We are passing it on, hoping it may be a stimulus to some other secretary to "go and do likewise":

"You ask me to tell you how I am succeeding in my office as secretary of Young People's work. It seems to me I have done very little, for it is such an important office, and yet I shall be glad to name some of the things which I have been privileged

to accomplish.

"My first effort was to get Missions taught in our Sunday school and in the Italian Mission, and my opportunity came in the latter when our Bible teacher was out of the city, and I was asked to take her class at the Mission. For three weeks, after teaching the Bible lesson, I told the Italian women Missionary stories, which interested them very much, and which they told me they afterwards repeated to their husbands and children when they went home. This seemed a very practical way to reach the Italian young people, and I hope to devise some plan for keeping it up after I give up the Bible class.

"From what little experience I have had in this office I am sure it has a marvelous opportunity for service to the Sunday school of the local church. I have been able to do a few things for our own Sunday school. I told a Missionary story several Sundays, secured teachers for classes which needed them and was able to organize one entirely new class and provide a competent teacher

for it.

"Recently I have begun to train my own class of young women to become Sunday-school teachers, and two of them have taken classes, one in the Italian Mission. The principal of the children's department in the Mission was just about to give up because of her inability to secure teachers for the more than twenty pupils which she had. I was fortunate in being able to secure a splendid consecrated girl from my own class for this work, and also another young woman for the Mission, who is here training for the foreign field.

"There was nobody to lead the music in our Young People's societies or in the Sunday school, and such a leader was greatly needed. We decided to organize a choir for both the Young People's Society and the Sunday school, and I wish you could hear them sing! We have a splendid director for them, who has different classes sing alone, and so interests the whole Sunday school. Then a leader of singing was appointed for each class whose business it is to see that each one in the class has a book, begins to sing with the first note, and sings

with zest all through the song. Our singing has simply been transformed by this method.

"We have several societies in the church, each of which has a secretary of Young People's work, and I hope we are going to be able to arrange a conference together and to organize a Mission Study class in the Christian Endeavor, as well as among the younger children. We hope to organize a Missionary society for girls from eleven to fourteen years of age, and I think this will bring about all of our children in touch with the Missionary problem.

"I feel we have just made a beginning toward this important work of teaching Missions to our children, and I hope every secretary of Young People's work in the Church will take courage and realize the great importance of the task she has undertaken in accepting this important office."

The young people of the church of Waycross, Ga., gave a most beautiful presentation of "O Sada San" out on the lawn at the home of their leader, Mrs. J. R. Whitman, and we all enjoyed it so much. Mr. Whitman arranged a very effective system of lighting, and instead of having a curtain the lights were turned on and off as the different parts of the lawn were used. Japanese room, a missionary's room, a street and a shrine were arranged on the lawn, and much was added to the playlet in the way of conversations and scenes. audience was seated on the sidewalk and the grass on out to the street. delightful occasion.

"Where there's a will there's a way." Miss Cavers, of California, conducted a review of "Path of Labor" in one evening for a class whose meetings had been postponed by the influenza! But it takes more than the "Spanish flu" to get ahead of this indefatigable leader when she makes up her mind that a study class is to be! To quote from her letter: "We're sorry we didn't have time for a thorough study of the work, but a 'bird's-eye view' is better than none!" It certainly is!

Only four Synodical Auxiliaries were able to hold their annual meetings this fall. All the others were compelled to omit meetings on account of the influenza.

While much disappointment was felt in view of the excellent programs prepared for these meetings, the officers will endeavor to make the annual Executive meeting in January an important conference in methods of work and plans for the spring Presbyterials.



Conducted by Miss Carrie Lee Campbell, 306 W. Grace St., Richmond, Va.

POWER Through Prayer. C. A. Miller. (2 cents.) Good to mail out with the announcement of your meeting, with a request that the meeting be remembered in prayer.

Plain · Questions With Bible Answers. Kreps. (1 cent.) "Why Have Foreign Missions?" and other questions with Bible answers—a short responsive service for the beginning of your meeting.

Either—Or. (1 cent.) Striking material for Posters, easily enlarged.

The Passing of the Annual Lamentation. Mrs. Cronk. (2 cents.) A veritable fairy tale in missions; but verified by a Secretary of Literature. Find out how she sold one thousand (1,000) Mission Study books.

Comrades.—A Thank Offering Monologue. Kreps. (2 cents.) Give this to a woman with a heart and a memory, supply her with a sizable mite-box, and have her "speak this poem back to your society when your Thank Offering boxes are given out.

Carol's "Thank You" Box. Elizabeth Price. (2 cents.) This read at home may cause pennies to jingle; read (from memory) at a meeting, it might bring forth even

dimes; but acted out by your clever college girls, it will probably unearth long-hidden treasure, yield large dividends, and burst the sides of mite-boxes.

The Women Who Didn't, and Those Who Did. Cronk. (2 cents.) The stories of six women who were visited by the Membership Committee. Help for visited and visitor cleverly given from a clever pen.

Not Omitting the Fourth Stanza. Cronk. (2 cents.) Profitable reading for the President, who can then, with a very special emphasis, drive home the message of this

"fourth stanza" when announcing the hymn, "Take My Life."

A Cluster of American Beauties. Cronk. (2 cents.) An inspiration to girls to consecrate their youth to Christ. Mail a copy to each of your 'teen-aged girls.

Internal Revenue. Cronk. (2 cents.) A practical working method for fun-loving girls. A method that is working with one set of girls now, and will interest others if tactfully given them.

TWO CENT HELPS, for your Mission Study Classes. (China and Japan).

A Chinese Pollyanna. A Day With a Missionary Doctor. A Girl's Beautiful Thought. Ancestor Worship in China. As They Play in China. Dr. Mary Stone. Getting Married in China. If I Had Only Known Before. It Need Not Have Been. No One to Open the Door. Only a Woman's Life. A Japanese Idea of Heaven. A Search After God. Good Times in Japan. Jack and the Japs. Sheaves From Japan. Something Better. Why Send Missionaries to Japan?

Why Send Missionaries to Japan?
All the above leaflets (only two cents each) can be had from the Woman's Auxiliary, 520 Delmar Bldg., St. Louis, Mo.

Send them
OUT
The Gurch
Year's end
is near

Other Opportunities.—Opportunities, similar to Dr. Armstrong's offer in the January Survey, are offered by the two Woman's Boards of the Northern Presbyterian Church.

Send \$1.00 to either address given below, stating that it is a "continuation subscription," and you will receive frequently some helpful leaflet.

The Home Mission Extra is with the whole price.

Either—The Woman's Board of Foreign Missions, 156 Fifth Avenue, New York.

Or—The Woman's Home Mission Board, Witherspoon Building, Philadelphia.



REV. S. L. MORRIS, D. D., EDITOR, MISS ELEANORA A. BERRY, LITERARY EDITOR HURT BUILDING, ATLANTA, GA.

#### NEW FIELDS INVITING ENTRANCE

Alexander the Great wept for new worlds to conquer. This is not, however, one of the embarrassments of the Home Mission Committee. There is never any lack of new fields of missionary adventure and effort. Wide and effectual doors of usefulness continually open new terrain, amid rugged mountains or on western plains; but before they can be fully occupied the clarion call sounds for advance on newer strongholds of the enemy.

The tide of emigration rolling ever westward has accustomed us to sensational developments of a veritable wonderland of railroads, growing towns and shifting centers of population. More recently the world war has created conditions in the older sections of our country and especially the South, where war production communities have sprung into existence as if by the magic of Aladdin's lamp. Cities are no longer a matter of growth. They are born full-fledged like Minerva from the brain of Jupiter.

This conjures up problems galore. The economic problem of housing is real and embarrassing because populations crowd faster than mechanics and material can produce houses. It is one instance where the demands run away with the supply. Ordinarily growing towns assimilate new arrivals and control conditions, the character of recreations, social questions, etc., but when crowds come en masse without acquaintanceship with each other, without cohesion, without common ideals, they must necessarily assimilate each other. The social problem is not a matter of "the survival of the fittest," but most frequently of the "unfittest."

Economic questions of housing and food supply, social questions of vice control, lawlessness in every form where people congregate together and more especially where homes have not been established "to give bond to society for good behavior," tax the thought and ingenuity of Church and State. Such conditions render spiritual work, always difficult and discouraging, a most acute religious problem. Human nature degenerates as naturally and as inevitably as water seeks its lowest level. Unless church and Christian influences are promptly and powerfully exerted a new town will crystallize into aggregations of evil forces. Individual character is not harder to transform than that of a community, once it has taken shape.

This display of cities and communities which sprung up overnight will speak more eloquently than argument and appeal. Before the situation the church is well-nigh helpless. Prayer and energy must take hold of the gigantic task with a supreme faith, which allies itself with the power of God, in order that human weakness may by divine power accomplish the impossible.

# Some New-Born Southern Communities



Statistics dull? Statistics dealing with people mean just so many human problems. Statistics dealing with working people mean long hours, overwork, temptation, sickness and health, joy and sorrow, sin and righteousness. Try to look through these figures and see the tragedy of the lives behind them, living in discomfort and poor houses, but not in need, often with more money than they have ever had and nothing uplifting for which to spend it. Human need is never dull.

<u>Seven Pines</u>, <u>Va.</u>—3,700 people employed; four miles from established churches; Y. M. C. A. at work.

Penniman, Va.—3,700 employees, men and women; five miles to established churches; Y. M. C. A. at work.

Nitro, W. Va.—17,000 laborers doing construction; will give permanent employment to 15,000.

Saltville, Va.—Chemical plant; 1,500 employees; no community house or Y. M. C. A.

<u>Brunswick</u>, <u>Ga</u>.—American Shipbuilding Company; 2,300 employees—a housing famine. Churches doing their best, but not enough working officers to care for the enlarged congregations.

<u>Nashville</u>, <u>Tenn</u>.—Old Hickory plant; 18,000 employees; one church.

<u>Sheffield</u>, <u>Ala</u>.—Nitrate; 1,500 employees; a community house.

Muscle Shoals, Ala.—20,000 employees during construction; a permanent force of 3,000 to 5,000. No established church; one community and recreation house for white people, in which all religious services must be held. Ministers from town who preach must get back to their own pulpit at eleven.

Beaumont, Texas.—Population in 1910, 20,640; at present 40,000. Shipbuilding and oil activities. Housing famine; no Sunday observed; no definite church program.

Perhaps by the time this is printed some of these communities will have almost disappeared. In this event the churches have lost an opportunity which will not soon be given to them again.

#### THE TOILERS.

But I think the King of that country comes out from his tireless host,

And walks in this world of the weary, as if he loved it the most;

And here in the dusty confusion, with eyes that are heavy and dim,

He meets again the laboring men who are looking and longing for him.

He cancels the curse of Eden, and brings

them a blessing instead; Blessed are they that labor, for Jesus partakes of their bread.

He puts his hand to their burdens, he enters their .homes at night:

-Selected.

Who does his best shall have as guest the Master of life and of light.

And courage will come with his presence, and patience return at his touch, And manifold sins be forgiven to those who love him much; And the cries of envy and anger will change to the songs of cheer,
For the toiling age will forget its rage
when the Prince of Peace draws near.

#### OUR FEBRUARY TOPIC: SYNODICAL, PRESBYTERIAL, CONGRE-GATIONAL HOME MISSIONS

#### AMONG THE MINERS.

REV. T. J. WHARTON.

Sunday-School Missionary in Muhlenberg Home Mission Evangelist and Presbytery.

HE Lord Jesus loves his "Lil' Brak Sheep" of Southern cabins; he loves the hardy mountaineers of the Southern mountains; he loves the "red-skins" of the Western plains; he loves the strangers in a strange land, the foreign-speaking peoples of Southern cities; AND he loves the begrined, the be-smirched miners of the Kentucky coal "camps," who inside the mines live in dirt and disease. Inside they walk-"in peril oft"-the narrow "entries," with bent backs, just beneath great slabs of slate which, should they fall just as one is passing that way, would crush out life; they face the danger of "black damp," of explosions, and oftentimes labor for those who care more for a mule than for a man.

Such is their life of the working hours. Outside the mines in their homes there's dirt and disease. The writer visited a miner's home-a one-room affair with a kitchen lean-to and a loft overhead. Eleven call this place home. There was no floor covering save the mud from miners' boots and tobacco juice from many a quid. On such a covering there rolled the miners of

the next generation, but some won't live to take up the pick and shovel of fathers killed in the mines, or victims of disease. Can the Missionary ever lose the memory of the sight of two poor little emaciated baby forms from two miners' shanties, as he saw them lying there in their little coffins with eyes so sunken that the lids could not cover them, leaving them to stare at everyone who saw them in mute appeal for someone to teach their fathers and mothers how to live and give children a chance to live? But the dirt goes deeper-it's not just coal dust which yields to soap and water, but moral dirt which so stubbornly resists all efforts save the efforts of him who works when and how and where he pleases.

These are a big-hearted folk. I visited a home one afternoon where the mother was peeling apples for canning, and as 1 sat on the side of a none-too-stout chair she offered me some of the apples. small child crawled about the dirty floor, another was held upon the mother's knee, and as she peeled and cored the apples she tossed them into a bucket by her side. As each piece reached the bucket a "herd" of flies, disturbed as they perched on the apples, would arise, only to return to their perch when the disturbance was past. The memories of boyhood pranks would ordinarily have led me to help myself to some of the apples already peeled—but this time those in the sack tempted me.

those in the sack tempted me.

At another house an old barefooted man was seated beneath a great oak, with his chair propped against his house. I noticed a little potato patch, asked if he had any of the potatoes cooked, and on being told that there were some left from dinner, asked for a piece about as big as a man's hand. It was brought forth "in a lordly dish," this big piece of "choker" potato! I had been used to big Southern "yaller yams," baked till the juice had run out and had "frozen" crisp and black, but I got away with the "choker."

During the recent efforts for the Red Cross the operators and miners of Muhlenburg County alone gave \$40,331.92. These

are a big-hearted folk.

They are big-hearted, and yet so simple-hearted. One of my problems has been to "get in" with the people. I had thought of working in the mines, for a few days, just to show them I could and would, but was confronted with the difficulty of having a good reason for stopping after those few days, and returning to my regular duties. The "flu" epidemic gave me the opportunity when it closed the churches. I joined the union and worked with them in the mines until the "local" took me out and placed me on their sick committee, which carried me into the homes. I got nearer to the people in these weeks than in months of preaching and visiting.

During the epidemic, which still rages among the miners, the Missionary has been doctor, nurse, grave digger, undertaker and preacher, at times, and has seen the childish things these people will do. One man paid his little child a dollar to get nim a piece of beefsteak which his wife had refused to give to him; a woman who refused to take the soup which was furnished by the Red Cross and carried around in a basket by me was found later in the afternoon by the doctor sitting up in bed eating a piece of fried chicken; another stole chicken from a pot, although I had left soup there while I was nursing her dying father; a baby was given dumplings and belogna sausage; a girl with fever 103 went to see her little dead niece; a man with four children sick was found stretched out in the kitchen from an overdose of "flu medicine."

In their simpleness of heart they are easily led by any political or ecclesiastical fire-eater who comes. They have been played upon by ecclesiastical enthusiasts until there are Holiness people claiming to "live above sin"; Holy Rollers with apos-



Rev. T. J. Wharton, as a regular "union" miner. He wishes it explained that the rather large bucket is a combination "dinner and water bucket."

tolic powers of healing, and who speak in the "unknown tongue"; and there are those who give themselves no name at all, who have the simple motto, "Heaven is My Home," and who will not worship in a church building.

Like the Russians and the rest of the newly-liberated people who are drunk on freedom, so many of these people are drunk on religion. Of the peoples with the newfound freedom, our patient President has said: "The peoples who have but just come out from under the yoke of arbitrary government and who are now coming at last into their freedom will never find the treasures of liberty they are in search of if they look for them by the light of the torch. They will find that every pathway that is stained with the blood of their own brother leads to the wilderness, not to the seat of their hope. They are now face to face with their initial test. "WE MUST HOLD THE LIGHT STEADY THEY FIND THEMSELVES."

There are thirty-four coal mines within a radius of fifteen miles. The Sunday-school situation has improved 112 per cent. in four months, including the organization of a new school which began to give to all the

benevolent causes the very first Sunday it was organized. One of the miners who began to tithe the first of the year is going deeper into it, and now has won his "Buddie" to Christ. That might make a good motto for a Bible class—"Win Your Buddie."

You sing, "Oh! How I Love Jesus"—now won't you love what he loves! He loves his be-grimed, be-smirched coal miner who works and lives 'mid danger and dirt and disease. Let's "Hold the Light Steady Until They Find Themselves."

Bevier, Ky.

#### HOME MISSIONS IN GEORGIA.

A MOVEMENT WHICH IS DEVELOPING IN A REMARKABLE WAY THIS SYNOD'S GREAT RESOURCES.

REV. M. McG. SHIELDS, D. D., Superintendent.

OR some years aggressive members of the Georgia Synod had realized that our Church was practically "marking time" in the State; that much energy was being largely wasted, for the lack of definite plans and co-operative effort; that sections needing the greatest amount of Home Mission work were least able to support this work. Hence, nearly five years ago, the movement of Synodical Home Missions and Evangelism was inaugurated, to co-ordinate and supplement the work done by the Presbyteries. The Committee which directs the Synod's work is composed of members of the Presbyterial Committee of Home Missions, thus insuring complete harmony in the entire Home Mission work in the State.

Just as the plans for this State-wide work were being developed, the world war began, and most of these plans were necessarily held in abeyance. Efforts, for the time being, were directed towards sustaining and strengthening the work already begun and perfecting the organization for a brighter day.

Although the minds and hearts of men have been "over there" and great demands have been made on their means to sustain the struggle, the progress of this new movement in Georgia has been remarkable. The number of non-reporting, non-productive churches and churches without Sabbath schools has greatly diminished. The financial support of the work in all sections of the State has grown year by year, and the net growth of the membership in the Synods for the past four years has been just about equal to that of the eight years preceding.

As conditions improve, many promising signs appear, one of the most important being that every Presbytery in the Synod now either has an evangelist, or is taking definite steps to secure one. Before the end of the year, no doubt, every Presbytery will be engaged in the most aggressive work, under the direction of an evangelist.

The Synodical Committee is endeavoring to co-ordinate more closely the evangelistic work in the State. A sub-committee on this phase of the work has been appointed, consisting of the Chairman of Evangelism in each Presbytery, with the Superintendent as Chairman, and together they will plan and direct the evangelistic campaign in the summer. The plans for opening new territory are now being put into operation, and under the blessing of God, we believe the coming year will be a memorable one in the Home Mission work in Georgia.



#### THE HOME MISSION OFFENSIVE IN RED RIVER PRESBYTERY.

REV. H. M. McLain, Chairman of Home Missions.

THE Presbytery of Red River comprises twenty-six parishes (counties) in the northern part of Louisiana. Beautiful cotton plantations spread out over the fertile valleys of the Red, Ouachita and Mississippi rivers, and the opening of gas and oil fields in several localities has still further enhanced the value of these lands. The high price of river land, the fact that it is seldom put on the market in small tracts, and the almost exclusive use of negro labor help to explain the small number of towns in this section of the State, and the scattered white population.

These conditions, together with the rapid removal of the timber from the hill country, have encouraged the opening up of vast stretches of cut-over lands for farming purposes, where land can be had at popular prices and in almost any size tract desired. There is vast wealth in the valleys; but the best developed country communities are in the hills. Practically all the towns ranging from two to five thousand population are in the hills, having been built and sustained by the small and, in many instances, the poor farmer.

Amid these conditions the work of Home Missions has been difficult and often discouraging. Of the twenty-six parishes within our bounds, ten are without a Presbyterian church, and nine of the remainder have only one church each. Of the thirty-one churches, six are self-supporting, while twenty-five are directly or indirectly dependent upon the Home Mission Committee. Twenty-six churches have a membership of less than one hundred, while nineteen have a membership of less than fifty.

The Presbytery has gained one church in nine years. Five have been organized, but two have been dissolved and two others were dismissed to the Presbytery of Central Louisiana (colored). Within the same period the total membership of the churches has increased only five hundred.

Nine years ago, when the Presbytery had only four missionaries, was barely able to sustain them on small salaries, was without credit with the Assembly's Committee, was obliged to allow the majority of her churches to remain vacant, and when the Presbytery's total contribution to all the benevolences was only \$3,000, preparations were begun for an OFFENSIVE. The first step was to provide an adequate home base, in a better development of the churches already organized, and in the creation of a real Home Mission sentiment among the people. Progress was slow, but unmistak-

able, until now the Presbytery has nine missionaries, is able to place three more, is reaching five mission points regularly, and the total contributions to all the benevolences amount to more than \$18,000.

The hour for the real OFFENSIVE has come. It began at Presbytery last spring, when an honored Ruling Elder, a faithful member of the Home Mission Committee, proposed that if an evangelist should be em-



A hill farm.

ployed whose whole time should be spent within the bounds of the Presbytery, he would pledge the laymen to support him without taking one cent out of the Church's regular channels of benevolences. It was as though a great general had issued his orders all along the line to advance. Presbytery accepted the offer, directed the Home Mission Committee to secure the, evangelist, and the Ruling Elder referred to began to organize his forces to provide the funds.

In response to an invitation a goodly number of laymen from the several churches met and entered into an organization to be known as "The Laymen's Movement in the Presbytery of Red River." Having promptly raised the required funds, the laymen pledged themselves to respond to any call in the interests of Presbyterianism within our bounds. They have already visited several churches in the interest of better organization or stewardship, or in the supply of vacant pulpits.

The great Home Mission offensive in the Presbytery of Red River has begun. Rev. B. C. Bell, well known for his Home Mission zeal and efficiency, is leading the forces, and with the blessing of God upon us we are pledged to greater things in the name of the Master.

Minden, La.

#### JOTTINGS FROM THE LOG OF A WESTERN EVANGELIST.

REV. W. A. Zeigler, Evangelist for Durant Presbytery.

S INCE I began work sixteen months ago I have been supplying fourteen churches and mission points, and while the work is upset on account of the war, yet the churches are holding their own in a remarkable degree. My congregations are good and there is some interest at some of the places. Forty-nine have been received into the churches upon profession of faith in Christ and by letter. One young man was received last fall upon profession of his faith in Jesus and baptism, and is now in France. A splendid letter from him recently tells of his abiding faith in Christ as his Saviour, and his comfort in prayer.

I have preached 357 sermons, besides many personal talks to individuals and in

homes.

Rev. R. K. Mosely takes charge of the work east of Hugo, and the people seem pleased with him. This leaves me about eight or nine churches and missions that I can hold and build up with God's blessing.

The influenza is all over the country and there are many deaths. Some of the towns have closed all schools, theatres and churches, but as yet I still keep preaching. Last Sundiy I had a splendid congregation at Allen in the morning and a fairly good crowd at night.

We have been working on the Sulphur difficulties, and things are beginning to look

brighter. Dr. Brantly has visited it, and I was there two weeks ago and had good congregations, morning and evening. I go there again on the fourth Sunday and will hold that field until it is in shape for a man.

Mr. Jones takes charge of the collecting agency for Oklahoma Presbyterian College. Mr. Mosely (Ed.) is doing splendid work at Madill; the people love him and he will

build that up.

I run home for four or five days every two months, but have lost but one Sabbath in sixteen months, besides preaching on week days. Have held only two meetings on account of having these churches to supply, but I trust to do more the coming year.

I don't write much, but I am still going ahead and preaching salvation by grace by the atoning blood of Jesus. Oh, what is left but that to preach in these awful days! But we don't need anything else. It's the blessed old gospel of the Son of God. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself"—that's all, and all who believe, trust him, love him, shall not perish but have eternal life. It's for all people everywhere and sufficient to save unto the uttermost.

Rocky Mount. La.

#### EAST HANOVER PRESBYTERY.

L. W. Curtis, Superintendent.

NE is very apt to turn his thoughts to East Hanover Presbytery with the idea that, it being the oldest Presbytery in our Assembly, there is therefore no room for Home Mission work within its bounds. Such a conclusion is a mistaken satisfaction, and I fear by some used to still a conscience which if aroused might cause them no little trouble. Those who have had opportunities to make a more thorough study of the religious condition of Virginia than the writer, assure us that over 50 per cent. of its white population are non-church members. East Hanover Presbytery is a representative part of Vir-. ginia, only a little more so perhaps. Its two large cities, Petersburg and Richmond, only tend to magnify its Home Mission needs.

The "cradle" of Presbyterianism in the "Tidewater Section" and west of the Blue

Ridge Mountains was at Poole Green, out in Hanover county, some twelve miles from Richmond.

It was about sixty years after the Presbyterian Church had been working in that section of the country before the Samuel Davies Church began its mission in the then town of Richmond. In other words, Presbyterianism in Richmond is the result of a mission work begun by a country church in the early part of the eighteenth century. This is one more proof of the inestimable value of the country church as a feeder for our great centers of church life.

Within the Presbytery there are to be found less than 2,000 Presbyterians outside of Richmond, Petersburg, Fredericksburg and Blackstone.

A splendid type of Christian manhood has always been maintained. It has been

in the quantity that we have been so woefully short. Georgia's great evangelist, the Rev. Sam Jones, was wont to say that his only complaint against the Presbyterian Church was lack of quantity.

The twenty counties that compose the territory of East Hanover Presbytery are undergoing changes that carry large things for the future. Some for its good and some

that call for earnest thought.

The sawmill, the necessary evil that must precede the solid development of any country, is disappearing. New lands are being cultivated by new people, and new methods are being applied to the cultivation of old lands, with results that would astonish the fathers of the other generation. Even then the agricultural interests as a whole are more than twenty-five years behind other sections of the South.

The comparatively cheap farm lands and the splendid climate of the section are proving very attractive to people from the Middle and Northwest, and such States as Ohio and Pennsylvania are sending in some of their finest people. The Virginia that many learned to know through the pen of such writers as Coke and Page is not easy to find. These new people with their new ways and new life are changing things. These changes are not limited to the material by any means, but the deeper things

are often threatened. New cults, which range from Russellism, Christian Science, to Theosophy, are being championed. A propaganda is being carried on in their interest that calls for a new zeal on the part of the earnest believer. The Roman Catholic with his South American and European viewpoint is to be found in the unfrequented places, and to a degree that demands a large concern on our part. With a "high and un-American" hand these foreigners are being ruled. Strikingly was this shown when a priest literally took a big stick and used it upon a parishioner, simply because the parishioner had seen fit to attend one of our mission Sunday schools. This happened in old Virginia, the champion of freedom of conviction. Many of these people are here and many more are coming. They need us. Will we meet the need?

It is an encouraging note that one gets from our past effort along lines of mission work. Former mission points now young churches, such as Fairmont, Roseneath and Laurel, are reporting that their splendid plants are out of debt, pastors' salaries increased and larger gifts proposed for the benevolent causes. Churches like Overbrook and Third Petersburg are forging ahead and with confidence counting the days that are between them and full self-support.

Richmond, Va.

#### CHRISTIAN UNITY IN A COUNTRY COMMUNITY.

MRS. ARCHIE McLAUCHLIN.

E read a great deal these days of the united efforts of the different denominations in the war work, and we also read in our church magazines about the great country church problem. Let me tell you of the united efforts of three country church societies of different denominations, Jones Chapel Methodist, Forrest Park Baptist, and Philadelphia Presbyterian, in planning and holding an all-day meeting in the interests of 'Home Missions,

The idea originated at a meeting of our Philadelphia Church Society, in Atlanta Presbytery, one day last year. We had several visitors from the Methodist and Baptist societies of that community. All were speaking of how pleasant it was for the different societies to meet together, and one lady suggested that we have an all-day meeting of the three societies represented. The suggestion was well received, so then and there we planned for the meeting a few weeks later.

Of course, the object of this meeting was



Philadelphia Presbyterian Church.

inspirational, and no attempt was made to raise funds, as it was interdenominational. Jones Chapei, the Methodist church, being central, we held our meeting there, though the three churches are located within less than two miles of each other.

Each society invited speakers, who thoroughly understood the Home Mission work in their respective denominations, and it was certainly interesting to hear these ladies tell not only of our own work, but what the "other" churches are doing in this great cause. A spirit of unity and good fellowship seemed to pervade the whole meeting. Denominational lines were forgotten, and all felt that we were children of one heavenly Father, working for one cause, the advancement of Christ's kingdom.

Not the least feature of the meeting was the noon hour, during which the ladies served dinner on the grounds. And when we say that those of us who have partaken of dinner at a country church meeting know that it doesn't mean three-cornered sandwiches with a small cup of something to drink, but a real dinner of all the good things that can be thought of. This social hour gave an opportunity for the ladies to meet together and get better acquainted. At the close of the afternoon program everyone expressed the opinion that a meeting of this kind was the thing to have often. We intended having one at our Philadelphia church this fall, but the "fear of Hoover" and other things prevented.

These meetings are especially helpful in country communities. It draws the people nearer together socially and spiritually.

Riverdale, Ga.

#### A PRAYER FOR TO-DAY.

WILLIAM ORDWAY PARTRIDGE.

Oh! Children of today, this glorious dower Is all for you and me—what shall it give

To us, and ask of fate—what splendid power In brain and hand, what glorious right to live

Among our fellows, and to war with sin?
What quickening of the pulse as we aspire

To claim our right, and risk earth's joys to win,

To conquer self, and force it through the fire!

Give us this force, dear God, and evermore Give us a deepening love of all our fellowmen:

Give us new insight—courage to explore
With all the tenderness of human ken
The lowliest heart that beats in human
kind,

Its glory and its soul to seek and find!

# Arkansas as a Home Mission Field

REV. J. C WILLIAMS

Population of the State	1,800,000
Church membership, all denominations	400,000
Children under age of accountability	400,000
Adults not members of any church	1.000.000
Children of school age not in Sunday school	300,000
Presbyterian membership: Southern, 11,224	: others, 10,000:
all Presbyterians	21.224

Southern Presbyterian ministers, 83; churches, 122; contributions for benevolences, \$96,000, of which \$54,000 was for schools and colleges.

A Presbyterian Church could be built up with more than twice as many members as are in all the denominations at present and take no member from any of them, and there would still be 200,000 unchurched. Eight counties in the State have neither Southern nor Northern Presbyterian Church.

Within the past twenty years of special Synodical Home Mission work twenty-five weak churches have become self-sustaining and the Southern Presbyterians have gained 125 per cent. and in Sunday school pupils 120 per cent., while the entire Southern Church has gained in the same period 65 per cent., and the Protestant churches in the United States 40 per cent. A good land for investment in Home Missions and Evangelistic efforts.

We plan to co-operate with the General Assembly's Home Mission Committee in having a Regional Evangelist and pray for continued advancement and enlargement.

Prescott, Ark.

#### FOUR YEARS' WORK IN THE MOUNTAINS OF ARKANSAS.

REV. J. E. JETER.

OME four years ago I entered the Sunday-school work in this State, having two Presbyteries, or the whole north half of the State, as my field. The first year I traveled something over four thousand miles, a good part of it in the mountain region, and the second year we moved to the mountain on which we now live, opening up a school (as there was no public school on the mountain), and also organizing a Sunday school, using one room of our three-room house for both purposes.

During the year we organized four Sunday schools and one church and gave the first Christmas tree many of the children had ever seen. Strange to say, the Christmas spirit has not traveled very far into these mountains. There is no giving of gifts, and you can imagine what a great part of the child's happiness is taken out when he loses Christmas.

There is a great deal of illiteracy in sections, and I have preached to grown boys and girls who never went to school a day and who had never heard the gospel. There are many sections where they do not have one sermon a year, and others where false doctrines have made them hostile to the

truth.

The second year here we purchased forty acres of land, and later filed on eighty more adjoining. Like all other mountain work, we found it imperative to carry on the educational with the spiritual, for how can you teach the Bible to those who cannot read

it, and ground them in the faith? Then, too, with a scattered population you must have a way to board your pupils. We have on the mountain at this time twenty-eight children of school age, and about that many more down the mountain in reach of our school. We also have several hundred acres in the vicinity that will soon be settled up.

We prayerfully submit our work to those who are interested in mountain missions We have received, up to the present, about \$1,500 for the building, and it will take in the neighborhood of \$1,000 more, of which the Home Mission Committee in Atlanta has promised \$500. We are earnestly praying that we can get into our building by Christmas, and not have to spend another winter in our present house, which was built for a barn. We feel that it is a very critical time for us, for when the boys return from Europe, whatever may be their religious views, we believe that they will demand great changes in the lives of their brothers and sisters here at home, and among them a better education.

Already many longing eyes are turned toward our school, and we will be taxed to our utmost to keep up with the awakening and hold the fort for God and right. The door will never be more open for our Church than now, so let us enter in, equipped to do the work in the way that our Master would have it done.

Combs, Ark.

#### OUR CITY CHURCHES AND THE DAILY VACATION BIBLE SCHOOLS.

N connection with the Daily Vacation Bible School Story in the Junior Department, it perhaps is fitting to call attention to this very useful sphere of service, which is open to our churches.

There is scarcely a city church which could not organize and conduct such a school. They need not be confined to factory and foreign children. In the average city Sunday school there are many children who remain in town all summer and would welcome such an opportunity. Even the favored children at summer resorts would be glad to have this period of directed work and play each day.

If the war has done any one thing, it has shown us the joy of service. Numbers of young women who have been actively engaged in worth while work in their own cities are not going to be willing to lead aimless lives, after having experienced this

joy, and the satisfaction of doing things that count. To such the Daily Vacation Bible School affords an outlet for their energy and a chance to do some very real Christian work, and at the same time render very effective patriotic service.

We quote from a report presented at the last International Conference of Daily Vacation Bible School Leaders, presented by Mr. John S. Worts, of Philadelphia, which presents the appeal in a vivid manner:

"For the last four years we have met under the clouds of war, and for two years the clouds have covered our own horizon. But today we meet under a clearing sky, and the sun of liberty is breaking through on an earth drenched with blood.

"These tragic events have shaken the framework of our whole civilization. The industrial world is unstable, the social world is disturbed, the Church has been



Homestead, Pa., Daily Vacation Bible School Baseball Team.

decimated, the Sunday school has been upset, and the public school has felt the influence of economic temptation, as children have gone into the game of profiteering. Child labor, increasing economic output at the cost of stunted lives, must be suppressed.

"New ideas and ideals have been launched on the world, which put a strain on civilization, a strain hard to support unless the whole social organization is based on Chris-' tian character. Are we to have a league of nations, based on co-operation and confidence, or a cage of wild animals thirsting for each other's blood? And if we are to have a league of nations, how can it endure unless the children of every nation are trained to a new type of character; how can it be perpetuated unless we have a league of children trained to recognize the rights of man and the rights of God? For all children we demand not merely an education that will prepare them for economic efficiency, but an education that will prepare them for a new world of social and international righteousness.

"We have had our part in holding up the spirit of liberty and law among the 73,000 children of our 513 vacation schools, and now when the task of reconstruction is upon the nations, our work is more necessary than ever. What can we do to make the world safe for children, and children safe for the world? Without the teaching of religion and the reinforcement of con-

science neither end can be assured. We are threatened with new wars from within, industrial wars, social wars and class wars. We welcome any device that will reduce the possibility of unholy wars, but we do not believe that any device will prove efficient unless it is reinforced by men and women who have learned to 'Fear God and keep His commandments.'

"Without love and the spirit of service these class wars will destroy not only any league of nations, but the nations of any league. We must plant the seed of a new era in the hearts of children, teach them the rights and duties of the kingdom of God, and in our Vacation Bible School workshop give labor a priestly character and a spirit of service. The Church must evangelize the ten million American children who are not enrolled in any Sunday school.

"Selfish individualism is the most fatal disease of society. Let us inoculate our children this year against the fatal germ in a thousand daily Vacation Bible Schools. Let us appeal to them again to help in clothing the suffering children of desolated Belgium and France. Let us appeal for more—that in some spot of the desolation American children will create a happy vacation for children who for four years have suffered as children have never before suffered in the world's history."



Good material for the D. V. B. S.

Dr. J. D. Eggleston, the newly elected president of Hampden-Sidney College, in an address on Stewardship last month, delivered in the Second Presbyterian Church at Richmond, paid a high tribute to The Missionary Survey. He said the contents of this magazine have proved to be an inspiration to him from month to month, and that no Presbyterian home could afford to be without it; for here, he said, is to be found the information as to what God is doing through our Church in its great field of missionary endeavor—the information without which it would be difficult indeed for any member of this Communion to intelligently and properly discharge the responsibility of stewardship.

#### BOOK REVIEW.

HRISTIAN DEMOCRACY FOR AMER-ICA is the name of a new Home Mission text-book by David D. Forsyth and Ralph W. Keeler, issued by the Methodist Book Concern, New York and Cincinnati, for use in Methodist churches in connection with the Centenary of Methodist

Methodism rightly glories in its splendid Home Mission history, and the first chapter, Democracy's Foundations, setting forth the share of that denomination in laying deep and strong the foundations upon which our nation rests, is an inspiration and a challenge to the present day church of every denomination to build up the frontier.

The book deals with the various phases

of Home Mission work of the Methodist Boards of Home Missions and Church Extension, which include all the departments of our Church's work, and also work in Alaska, Hawaii and Porto Rico. The chapters on The Rural Opportunity and Our Future Citizens (the foreign element) are especially good.

Each chapter is concise, well told, brim full of facts and information, with some very enlightening charts and illustrations, and the book should be read by all interested in the Christianization of America. It would make a splendid book for supplementary reading in connection with study classes using "The Task That Challenges," as it treats the same themes, from another point of view.

#### SENIOR HOME MISSION PROGRAM FOR FEBRUARY, 1919.

Prepared by Miss Eleanora Andrews Berry.

Our Country for the World; we sing,

But in no worldly way;
Our Country to the Lord we bring,
And for her fervent pray;
God make her true; God make her pure;
God make her wise and good;
And through her may the Christ make sure
Man's world-wide Brotherhood!

Great God, our Country for the world;
And all the World for Thee!
Christ's banners o'er all lands unfurled
In high expectancy!
Fair day of God, speed on, speed on!
Speed truth and peace and love;
Till all below for Him be won
Who reigns o'er reallys above! Who reigns o'er realms above! -Denis Wortman.

#### FROM AN OBSERVATION BALLOON.

1. Hymn. O Lord, Our God, Thy Mighty

Hymn. O Lord, Our God, Thy Hand.
Prayer—That our Synods, Presbyteries and Congregations may be wisely guided in the conduct of their Home Mission Work, and that our Southland may continue to be the stronghold of the Christian forces of our land.

- 3. Scripture Reading—Numbers 13:17-20,
  25-31; Deut. 34:1-4; Joshua 1:2, 3, 6.
  4. Some new locations to be fortified.
  5. Protecting the precious mines.
  6. The Western Front.
  7. Training the Army of the Future.
  8. New Training Camps.
  9. The Plan of Warfare.
  10. A Prayer for Today.
  11. Hymn—O, Beautiful, My Country.
  12. Prayer—That our Church may seize the opportunity presented to her throughout the South, and may become more and more a mighty factor in winning the unsaved and in upbuilding the spiritual forces of our nation.

Notes:
1, 11. from "Hymns of Home Missions and Patriotism," 10c. Literature Department, 1522 Hurt Building, Atlanta, Ga.
4, 5, 6, 7, Articles in Survey.
8. Plan now for a Daily Vacation Bible School in your church next summer.
9. Discussion of the difference between Assembly's Home Missions and Synodical, Presbyterial and Congregational Home Missions. Write to Literature Department, 1522 Hurt Building, for leaflets, and see also The Task That Challenges, Chapter 3, page 32 and 33.

#### CAN YOU TELL?

What opportunities for Christian Service have probably been let pass in the last two years?

What Home Mission worker joined the Labor Union and won his way in his parish? In what great State has our Church been simply "marking time?"

Why are the best developed country communities in Northern Louisiana in the hills?

What missionary gets home once every two months? two months?

What mission school is located

was intended originally for a barn?
In what State could a Presbyterian Church be built up from among the unchurched, having twice as many members as all the denominations at present?

How did 'three country church societies have their home mission horizon broadened? What is one branch of real Christian and patriotic work which offers our young women an effective field?



#### LITTLE THINGS.

"Just one little maiden,
Who works with heart and hand,
Is the very best beginning
For a missionary band.

"Only a tiny candle.

Lit by him;

Not lost, though he has many

Lamps to trim.

"Little feet may find the pathway Leading upward unto God; Little hands may help to scatter Seeds of precious truth abroad.

"Only a little service
By the way,
He'll reward the smallest effort
In that day."

-Selected.

#### A DAY IN A DAILY VACATION BIBLE SCHOOL.

Mrs. E. P. Holdredge.

SHE sat on the sidewalk. Big black eyes looked out wistfully from a disconsolate face, cupped in grimy little hands. The eyes asked how the little girl who owned them could live through the long hot day when the room she called home was



Courtesy Atlanta Journal.
Our D. V. B. S. Sewing Class at Syrian
Mission, Atlanta.

so empty and close, with mother at the factory and father and brother still with the army in France.

Along the sidewalk skips another child, gleeful as though the sun wasn't a great red fire in the sky—

"Come on, Jennie, let's go to Daily Vacation Bible School."

"I don't want to go to school. School's out."

"But this's a different kind of school where we have a lovely time. Come on and see."

And this is what they found. A great cool room in a quiet church, where boys and girls were busily singing songs, learning Bible stories, and making scrap-books, hammocks, little clothes for French and Belgian children, all under the supervision of a bright-faced young college girl who helped them all.

This is the way the day went: Children's worship. Singing and gymnastics. Bible story.

Hammock making, basketry, sewing, knit-

ting, dressing dolls, and many other fascinating kinds of hand-work.

Kindergarten activities, marches, rhythms. Playtime to show them new games and help with the old games.

Closing with salute to the flag and the children's benediction.

They went every day for six weeks and were so sorry when it was over. The fathers and mothers were sorry, too, because it is so hard to find anything worth while for children to do during those summer months which are such a joy to country boys and

girls.

At the end of the summer the teachers of this "Daily Vacation School" sent samples of children's work to the International Headquarters at 90 Bible House, New York City, where there was a wonderful exhibit of hand-work. Such fine hammocks and raffia baskets, such lovely scrap-books and other things to send to soldiers' hospitals, needle books and book racks, and even a toy automobile. Some things had come from neighbor Canada and far-away China and Japan. The colored children of Louisville sent two jars of canned vegetables, their own work!

Every day the children brought pennies, and by the end of the term had filled to overflowing a glass jar. They brought these pennies to send to headquarters in New York, where the International Director knows just which boys and girls are asking if some church will not help them to a Daily Vacation Bible School next summer.

Two miles of pennies was the children's goal this year. They were told that boys and girls were helping to start these schools all over the world, and that Dr.



The D. V. B. S. will open to this "little mother" new opportunities.

Robert G. Boville, the International Director, hopes for 1,000 schools next summer.

Has your city boys and girls who need help? Has your church a Daily Vacation Bible School? If not, plan to start one next summer.

Write to headquarters for more "facts" if needed.

#### OUR CHURCH'S COURTS AND HER FORM OF GOVERNMENT.

FRANCES LLOYD.

(The following discussion of Presbyterian Courts was written by a young girl in the Intermediate Department of the Bennington, Oklahoma, Sunday School, the grandaughter of Rev. W. J. B. Lloyd, who was for so many years a Missionary to the Choctaws. Four girls in the department submitted essays—Linell Byrd, Frances Lloyd, Shelley McKinley and Elizabeth Byrd.

We wonder how many "Intermediates" in the East could equal this little Oklahoma maid? We have made but two minor changes in her statement of facts, and have not changed the wording of the essay.—Liter-

ary Editor.)

THE word presbytery is derived from a Greek word, presbuteros, meaning presbyter. Presbyter means elder—so the word presbyterian came into use by

our church being erected and ruled by a teaching elder, and one or more ruling elders.

There are two kinds of elders, a teaching elder and a ruling elder. A teaching elder is the minister and a ruling elder rules the church

The minister of the word, ruling elders, and deacons administer all the powers of our Church.

The elders were first appointed by Moses. The deacons were first appointed by the slipped by and yet the promised "feast" was not brought on.

Much of the Chinese "little hearts"—sweets—is good. This time cakes looking much like the muffin cakes so common in America and tasting much the same; a second kind of cake with outside crust almost like pie crust with various kinds of sweets inside, candy made of honey and flour



Mrs. Firebaugh's class, at Bennington, Okla. (Reading from left to right) Shelby McKinley, Lucile Hall, Linell Byrd, Elizabeth Byrd, Frances Lloyd, who wrote this essay. Both Frances Lloyd and Lucile Hall are granddaughters of Rev. W. J. B. Lloyd, pioneer Indian Missionary.

apostles, because there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in daily ministration. The elders hold their office for life unless for some reason the church disagrees and the elders become inactive.

The four courts of Church are: Church Sessions, Presbyteries, Synods and General

Assembly.

The Church Session consists of the pastor and ruling elders of the church.

The Presbytery consists of all the ministers and one ruling elder from each church within a certain district.

The Synod consists of all the ministers and one ruling elder from each church in a district comprising at least three Presbyteries.

The General Assembly is the highest court of this Church, and represents in one

body all the churches thereof.

The Church Session shall hold stated meetings at least quarterly, or the pastor has power to convene the Session when he may judge it requisite; and he shall always convene it when requested to do so by any two of the ruling elders. The Session shall also convene when directed to do so by

the Presbytery. Two ruling elders and the pastor shall be necessary to constitute a quorum.

The Presbytery shall meet at least twice a year on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the moderator shall call a special meeting.

Any three ministers belonging to the Presbytery, together with at least one ruling

elder, shall be a quorum.

The Presbytry shall keep a full and fair record of its proceedings and shall send it annually to the Synod. It shall report every year the condition and progress of religion within its bounds, and all the important changes which may have taken place, such as licensures, the ordinations, the receiving or dismissing of members, the removal of members by death, the union and the division of churches and the formation of new ones.

The Synod shall meet at least once in a year, and any seven ministers belonging to it, who shall convene at the time and place of the meeting, with at least three ruling

elders, shall be a quorum.

It shall be the duty of the Synod to keep full and fair records of its proceedings, to submit them annually to the inspection of the General Assembly, and to report to it the numbers of its Presbyteries, and of the members thereof, and in general all important changes which may have occurred within its bounds during the year.

The General Assembly shall meet at least annually and shall consist of the commis-

sioners from the Presbyteries.

Any eighteen of the commissioners, of which one-half shall be ministers and at least five shall be ruling elders, shall be necessary to constitute a quorum.

All the business of the Church Session, Presbyteries and Synods is carried to the

General Assembly.

Our General Assembly is composed of

eighty-seven Presbyteries.

The word Presbytery is found in 1 Tim othy 4:14. It is used in connection with: "Neglect not the gift that is in thee, which was given thee by the prophecy, with the laying on of hands of the 'presbytery?'"

#### A COUNTRY BOY'S CREED.

EDWIN OSGOOD GLOVER.

BELIEVE that the country, which God made, is more beautiful than the city, which man made; that life out of doors and in touch with the earth is the natural life of man.

I believe that work is work wherever we find it, but that work with nature is more inspiring than work with the most intricate machinery.

I believe that the dignity of labor de-

pends, not on what you do, but on how you

do it.

I believe that opportunity comes to a boy on the farm as often as to a boy in the city: that life is freer and happier on the farm than in the town.

I believe that my success depends not upon my location, but upon myself: not upon my dreams, but upon what I actually do; not upon luck, but upon pluck.

believe in working when you work, and in playing when you play, and in giving and demanding a square deal in every act of life.-Reprinted from "The Scout Gazette," Montclair, N. J.

#### JUNIOR HOME MISSION PROGRAM FOR FEBRUARY, 1919.

Prepared by Miss Eleanora Andrews Berry.

#### OUR NEXT DOOR NEIGHBOR.

1. Hymn-Saviour, Like a Shepherd Lead Us.

Prayer—That we may not be so far-sighted that in our interest in the work far away we do not see and try to remedy the need right at our door.

3. Scripture, Luke 14:12-24.

4. The Mission Work of Our Own Congregation, Presbytery, Synod.

5. Reading, Little Things.

6. Advantages of the Country.

7. Some counter-advantages of the city. 8. Hymn—If There's Sunshine Your Heart.

Heart.

9. Prayer—For all the Work of our Congregation, Presbytery and Synod, that the various Home Mission Committees may be prospered in their work and that all the people in our Synod may be won and held for Christ.

Notes:

4. Open this by an explanation of the Assembly's Home Mission Work, as distinguished from the work of Presbytery and Synod. Write to Chairman of Home Missions in Prosputary and Synod warm paston. Synod. Write to Chairman of Home Missions in Presbytery and Synod—your pastor can give you their names—for information about the work each is doing. If your church is doing individual work, have this brought out, or discuss any needed work in which the Juniors can help. Make this meeting very practical. Write to 1522 Hurt Building for leaflets explaining Assembly's Home Missions versus S. P. C. Home Missions, also see pages 32 and 33 of The Task That Challenges. Use this program as a means of educating the children further concerning the form of government in our Church, along the line of the essay in last issue.

6. The Country Boy's Creed.

7. Daily Vacation Bible School story.

6. The Country Boy's Creeu. 7. Daily Vacation Bible School story.

#### RECITATION: "THE BEAUTIFUL STORY."

'Tis a beautiful story the Bible has told, And happy the children who know The way that leads up to the City of Gold

And the door Jesus opened below.

But what of the children who never have

The way to that happy land: Who are bowing to idols of wood and of

Which in heathen temples stand?

stone

They tell me of homes so sad and so drear, Far over the ocean wave;

No welcome is found for a daughter there, Not a flower for a baby's grave!

Yet Jesus has left the same blessing for

Which rests on my own little head: Isn't somebody going to tell them of him, And all my dear Saviour has said? -Mrs. N. C. A., in Children's Missionary Friend.

#### AN AFTERNOON "FEAST."

HE Lii's, three sisters, have charge of a large graded girls' school. "Lii" is their "mother name" and by it they are known all over the city. Two of the three sisters are married, so that children and grandchildren as well as servants, men and women and little slave girls, make up the home. Perhaps half a city block is taken up by the compound for this home and the school in their charge.

The foreign teacher who had been invited to the "feast" found the three teachers waiting for her. She was welcomed by the women and children of the family until the room was filled. Tea was served at once and soon the little servant girls brought in sweets, "little hearts" the Chinese say. The hostesses smoked, using both the water pipe and cigarette. The little grand kiddies ate sweets with the foreigner. So the hour

crushed into blocks, candy made of two layers of sugar with a layer of candied honey between, watermelon seed and salted peanuts were set before the guest.

Just about 4 o'clock when the foreign teacher thought surely the "feast" would come soon, the hostess sent for another foreign teacher, Mrs. H---, who lived not far away. In about half an hour Mrs. Hcame in. Tea and sweets were served again.

It was a dreadfully cold day-below freezing point. The Chinese in this section use only little charcoal stoves, but in their small unventilated rooms the air is kept warm enough for them, dressed in their heavy fur-lined garments. With the unbinding of their feet the women are now wearing fur-lined, leather-soled slippers which look much like the American bedroom slipper.

At 5 o'clock we were asked into the next room, where the table was loaded with good things. Two charcoal fires between the table and the open door, a small charcoal fire under the table to keep our feet warm, with the hot food made the room very comfortable. The table was set for six-one side next to the door being free for the serving of both those at the table and the numerous children who ate standing around or in the next room as they pleased. The place of honor facing the door opening into the court is always given to guests. The three sisters with a cousin in the family sat on each side of the foreign guests. Each place had its tiny saucer, plate, porcelain spoon and chopsticks.

The table had five steaming dishes of meat and vegetables surrounded by saucers of choice bits-a dozen or more. Each of the five main dishes were of metal, brass or pewter, and under each one was burning charcoal to keep this food hot. It is impossible to tell the contents of these dishes -one was especially choice. It was chicken cut into bits-bone and all-and prepared with a lovely thick gravy. Besides chicken there was pork, duck and fish. The choice pieces given to us as guests were the skin.

The dozen or so choice dishes were vegetables prepared in various ways-turnips, cabbage, spinach, onions, and then there were the proverbial "salad eggs." Some of these dishes were very good. One spinach dish with its oils was much like salads in America.

As the sweets came first while still in the other room, the meat and vegetables were eaten before the bread or rice came on. The bread is steamed and, while heavy, is rather good. The outer layer is easily peeled off and the foreigners usually take this precaution for health's sake. The rice was brought in in the regulation rice bowls.

As soon as everybody was seated at the table tiny little bowls of hot white wine was set by each plate. The hostesses using their individual chopsticks and spoons helped the guests to choice bits from each dish and poured gravy from the various meat dishes over the rice in the bowls. We were expected to hold these bowls up to the mouth and, using chopsticks, bush the contents noisily-to show it was good-into the mouth, eating rapidly. The guests were privileged to omit the wine and to use spoons to get the well-cooked rich food from bowl to mouth.

After the "feast" bowls of steaming hot rice water, with some grains of rice in it, were brought in. Then hot wet towels were brought, one to each guest. After the heavy, rich, greasy food a wet cloth met a need. Lastly a cup of hot sweet water was given the guests and a jar placed by each chair for the opportunity of rinsing the mouthsnot a pretty custom, but a comfortable, clean one.

As it is polite in Chian to leave immediately after a feast, at once on going back into the next room the guests asked for their rickshas to be called. As they waited hot tea was poured.

The rickshas were announced and, with most of the family following to the first court gate, the guests went out through the street gate, where the head servant woman tucked both into their carts and the "afternoon feast" was over .- Nancy Lee Swann, Kaifeng, Honan, China, in Our Mission Fields.

#### JUNIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1919.

Arranged by Miss Margaret McNeilly. Topic-More About China.

Song-Tell It Out Among the Nations. Prayer-The Lord's Prayer in concert.

Minutes. Roll Call-Answer with the name of a missionary in our N. Kiangsu field.

Business. Collection Song.

Offering. Scripture Reading—Psalm 23.

Scong—Selected.
Recitation—The Beautiful Story.
Story—What the Robbers do in China.
Quiz—What Do You Know About Our N.
Kiangsu Field?

Story—An Afternoon "Feast."
Song—Do You Hear Them? Prayer, closing with the Mizpah Benediction. SUGGESTIONS.

Have the children recite the 23d Psalm in

In the article, "News from Sutsien," in the current issue of the Survey, will be found the material for the story, "What the Robbers Do in China." Let one of the older children take the article and get the story

For the Quiz—review the children on N. Kiangsu, either making the quetsions and distributing them before the meeting, in time for the children to prepare the answers, or have an unprepared review at the meeting.

Pray earnestly for the needs of China.



REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

# MONTHLY TOPIC-NORTH KIANGSU, CHINA.

A N article from Rev. G. Sherwood Eddy in the October number of The Missionary Review, written after careful investigation, presents a very gloomy outlook for the immediate political future of China. The north is divided against the south and there has been serious threatening of civil war. Political leaders on both sides are devoting the intellectual powers trained in American colleges largely to the furtherance of individual and selfish interests. So far as the good of the country is concerned their guiding principle seems to be "let us get what we can of what is going now, and after us the deluge."

In spite of political and industrial disturbances, however, China's foreign trade for the year 1917, the last for which we have official reports, was the highest ever reported. One thing that contributed to

that result is that much of the land formerly planted in opium poppy is now being planted in sugar-cane and cotton. The cotton crop for that year was nearly 2,000,000 bales, which is about one-seventh of that of the United States.

The agricultural and mineral resources of China and her supply of cheap labor are boundless. If the misfortunes which she has been suffering at the hands of foreign exploiters and of her own corrupt and incompetent rulers could be put an end to and there might be a few years of honest and intelligent handling of her industrial affairs, a condition of national prosperity might be brought about which would greatly simplify the problem of the native church in regard to both self-support and self-propagation.

#### WEEK OF EVANGELISM.

For the first time in the history of Protestant Missions in China a nation-wide week of evangelism was conducted during the first week of the Chinese New Year. The effect on the non-Christian community is declared to have been profound and the reflex influence on the church itself was most healthful.

An encouraging sign of the times has been the coming forward of many men of the higher classes to engage in actual Christian work. Speaking on this subject in the China Mission Year Book, Rev. C. Y. Cheng, one of the leading native ministers, says:

"We are particularly happy to see so many Chinese Christian laymen helping in one way or another to spread Christian ideas among their fellow countrymen. The Nieh brothers, sons of the late Governor of Chekiang, who since becoming Christians have been serving the church and the Young Men's

Christian Association with untiring faithfulness, are notable examples of a noble host. Dr. Meng and Dr. Hsu, surgeons of the Chinwei army, are also zealous workers for Christ. They tell the good story among army officers and soldiers and distribute much Christian literature. General Feng Yu-hsiang, of the regular army, invites a pastor to conduct a service with his officers once each month and never fails to send them copies of the Scriptures."

The day of small things for Christianity in China has passed. The present Protestant community, including enrolled inquirers, numbers over half a million. The communing membership of the church numbers about 300,000. There are 5,517 Foreign Missionaries, classified as follows: Presbyterians, 892; Methodist, 763; Baptists 523; Episcopalians, 612; Congregationalists, 309; Lutherans, 452; China Inland

Mission, 990; other independent missions, 976. There are 20,460 workers in the employ of Missions and churches. There are

151,490 pupils in Mission schools. There are 330 Mission hospitals, served by 383 and 118 native physicians.

# WHAT NEXT?

Γ both the first and second battles of the Marne the Lord made bare His holy arm in the eyes of all the people. The early winter last year, which put a stop to the German offensive, and the late winter this year, which permitted General Fosh to carry his program to completion, were among the Providential features of the situation which were indispensable to the final result. If an old Testament prophet had been describing these things he would have done it in the same way that the prophets did describe the supernatural events of their own time. And in the sudden and spectacular collapse of the Central Powers such a demonstration has been given as should never need to be repeated that those who repudiate truth and righteousness and ignore the moral forces of the world and trust only in material strength for the accomplishment of wicked and selfish ends will sooner or later inevitably come to grief.

The European nation, which had reached the highest point in intellectual development and in material strength that was ever reached by any nation in recorded time, but which in some way had reached a moral plane on which, apparently without a twinge of conscience, it could violate treaties, carry on a propaganda of fraud and lies the world over, instigate Mahometan "jehads" and Armenian massacres and resort to every conceivable form of devilish cruelty in war—this nation lies

prostrate in the dust, defeated, humiliated, whining and begging for the mercy which itself has never shown to a conquered foe. For all of which the name of the Lord be praised.

The lesser powers associated with Germany in her career of oppression and attempted world pillage have fallen with her, and all together have been reduced to a condition of helpless impotence. So far, so good.

But more than this will be required to bring in the age of gold. In the defeat of the Central Powers an otherwise insuperable obstacle to satisfactory world conditions has been removed. But if things are now left alone they will not automatically settle down on millennial basis. The people of Germany and Austria-Hungary and Russia and Turkey and Bulgaria and the other Balkan States are not essentially different in character now from what they were be-fore the war began. The substitution of democracy for their autocracies will give them a better chance in the future and be of advantage to them in many ways, but will not of itself insure a future peace, prosperity and happiness for themselves and of comfortable relations to the rest of the world.

The conclusion from all this is obvious. It is expressed most forcibly in the following article by Dr. Juan Orts Gonzales, which we would commend to the attention of our readers with emphasis.

# AFTER PEACE, THEN WHAT?

REV. JUAN ORTS GONZALES.

We are entering today into so momentous an era that except that of the birth of Christ none can be compared with it. The landmarks of history, pointing out either the appearance or the fall of the great empires of the past, such as Babylon, Egypt, Greece and Rome, are but insignificant events as against the pregnant and farreaching issues of the present age.

The shackles of autocracy and despotism, represented by czars, kaisers and absolute kings, have been broken, and let us hope it is for all time. The dawning of a new freedom has shined to all nations, whether great or small, whether civilized or barbarous, whether in Asia or Europe or America. The joyful song of democracy is being sung by peasants as well as by aristocrats, by the laborers as well as by the capitalists, and sung in all the languages of the world.

A new vision of social righteousness appears on the horizon of mankind; a new and glorious program of international friendship is proclaimed by the best and most influential statesmen of the world.

And America, the mighty and free America, has been not only a party to all this, but even more, she has been the leading force in bringing it about. Oh, the pages written in our national history during the last two years, they will pass through the ages to come shining, and shining ever brighter, ever more glorious! Our sons, our grandsons and our great-grandsons will forget and pass by the things that we have heretofore considered heroic and sublime, and will remember with pride and reverence what has been accomplished in these later days.

The great general, Ferdinand Foch, has said, "Americans can now place on their

flag written in golden letters the word 'Argonne.'" The future historian will say even more. He will add, "the freedom of the world," because to the timely and decisive help of America more than to anything else is due the suden collapse of German militarism.

It is true that America had there neither as many soldiers as England or France, nor did she suffer so many casualties; but it is also a fact acknowledged by our allies, and acknowledged with gratitude, that without the economic support of America and without the American munitions they would have been beaten by the brutal Hun the beginning of the third year of the war, and that without the food so generously and plentifully furnished by America, they would haver been compelled to surrender long ago to that criminal pest of the seas, the submarine.

And who was it that broke the morale of our enemies, kindled a sacred fire in the heart of mighty America made of the retreating allies an unconquerable and compact unit? Was it not our God-sent President? Has it not been said by authorized lips that "his magnificent speeches disarmed our enemies more than the cannons of the allies"? General Foch is accustomed to say, "The morale of an army is more than eighty per cent. of its efficiency." If so, we have sent to France more than seven millions of soldiers, not only because the Sammies fought bravely, fearlessly, like lions, but also and principally because they cast a new spell upon the retreating Tommies. They gave a new vision of victory to the wornout poilus. They strengthened the morale of the allies more than three-fold, and multiplied their efficiency accordingly.

But it will be a mistake, a sad mistake, to believe that the work is done and well done when peace is signed. Woe to the world if after the overthrow of political tyranny a new social regeneration does not permeate the new-born democracies! unregenerated democracy will be as great a menace to the new freedom of mankind as were the czars and kaisers of old. Look at Poland, where they are celebrating their first months of freedom by pillaging and murdering the Jews. Look at Russia. The Bolsheviki leaders, although largely Jews themselves, are murdering Jews and Gentiles alike, and have done what the czar never did in forbidding their former brethren to celebrate the Jewish "Passover." Imagine what kind of world the coming generations will live in if Bolshevism controls Russia, Germany and Austria, and permeates at once both Europe and America.

But in spite of this menace Christianity, and especially American Christianity, has before it the best chance and the most blessed opportunity for spreading the gospel it has ever known. Never did a nation

in the past receive a clearer, a more universal and providential call for the evangelization of the world than our nation hears today. What a prominent European writer, Romain Rolland, said of our President in regard to the peace of the world can be applied to the nation in regard to the evangelization of mankind. His words are:

"The peoples are breaking their chains. The hour which you foresaw and desired is sounding. May it not sound in vain. From one end of Europe to the other there is arising among the people a determination to regain control of their destinies and to form a regenerated Europe. . . . You alone, Mr. President, among all those who are now charged with the redoubtable honor of directing the policies of Statesyou alone enjoy universal moral authority. Every one has confidence in you. Answer the call of these pathetic hopes. Heir of Washington and Abraham Lincoln, take in hand the cause not of one party nor one people, but of all. Convoke the representatives of the peoples to a congress of humanity. Preside there with all the authority which your high moral conscience and the powerful future of immense America gives you. Speak. Speak to every one. The world hungers for a voice which carries beyond the frontiers of nations and classes. Be the arbiter of free peoples, and may the future salute you with the name of 'Conciliator.'"

Only American Christianity enjoys the full confidence of the world and has the means to take advantage of the opportunity for a world-wide campaign. From all corners of the world comes the same cry to America, "Come over and help us." doors have been opened to the American missionary. He goes out with such prestige, such respect, and such an opportunity as none ever enjoyed before. America holds today more than two-thirds of the gold currency of the world, and the whole present supply of gold and the output of many years to come will not suffice to pay fully what the allies owe her. America has in her midst enough representatives of all races and countries to evangelize the whole world if they were but trained for it.

Besides, this nation never before reached so high a level of self-sacrifice. We have learned how to give and how to give till it hurts. The government asked for money and more than twenty billions offered was our answer. The world asked for food, and we cut down gladly our daily portions of fresh meat and white bread to ease a starving humanity. Shall we refuse to Christ and Christianity what we so gladly and so generously did for our country and for the welfare of mankind?

We have learned how to think in world-wide terms. Where before we thought of

millions, now we think of billions; where we thought before of helping this or that province or country, we speak now of reconstructing the world. Shall we not apply the same world-wide plans to the propagation of the gospel?

Woe unto us if we neglect such an opportunity! Nations grow or decay according to their adaptation to their providential opportunities. God carries on His divine plans, but the unfaithful nations are set aside and punished. There was in the past a nation divinely blessed. None enjoyed better opportunities for the carrying of God's plan to the whole world. She was placed just at the center of the world, between east and west, north and south. She was endowed with inspired leaders. But she disregarded her opportunities, and the widely scattered Jew remains everywhere a living example of how God punishes the nation which refuses to answer His call.

In modern times there was another nation. How powerful and mighty she was! Of her was said what never has been said of any other empire: "That the sun never set on her dominions, but for twenty-four hours of the day was shining on her flag, in Asia, Europe, Africa or America." But Spain, too, neglected her opportunities, and she now lies isolated and almost forgotten in one of the corners of Europe. Shall we not thus learn to be faithful? Oh, let Christian parents speak of the present opportunities to their children. Let teachers and professors of schools, colleges, universities and seminaries bring home vividly the same thought to their pupils. Let the officers and pastors of the churches in their prayer and sermons bring this message to their congregations. Let a universal revival take hold of the nation until we can say, as said the prophet of old, "Here am I, send me."

# A CALL TO PRAYER

- 1. That the Executive Committee may be divinely guided in the solution of delicate problems now confronting it touching the administration of its work in certain fields.
- 2. That the missions may be granted special wisdom from God in dealing with their side of these difficult matters.
- 3. That the new interest in Foreign Missions and the new spirit of liberality now stirring in our Church may be wisely directed and used for the real progress of the work.
- 4. That the \$3,500,000 drive in March may have the enthusiastic and universal support of all the churches and of all the members of each church.

### PERSONALIA.

R EV. S. K. DODSON and his sister, Miss Mary Dodson, of the Korean Mission, reported their arrival at Austin, Texas, on December 9th. This will be their permanent address while at home. Their expectation is to spend some time in post-graduate study, either in Richmond or New York, after which they will be open to engagements for visiting our churches and church courts and women's organizations. We wish them a good rest and happy visit to their home and friends.

We are glad to state that on the conclusion of the armistice and the prospect of an early peace Mr. M. L. Swhinehart, who had enlisted in war work in the engineering department of the railway service, has been released and that it will now be

possible for him to carry out a program of itineration among our churches in Texas and other places that had been arranged for him before he entered the army.

A delayed letter from Rev. Alva Hardie, dated October 11th, has just been received, announcing that on that day a new missionary, Miss Elizabeth Helen Hardie, put in her appearance at his house, on which event we would, although somewhat belated in so doing, extend our most sympathetic congratulations.

In this note Mr. Hardie says: "I have just finished and dedicated a new church building in Araras, and we had a ten days' meeting, resulting in five professions of faith. I am about to begin building in Limeira, and when this building is finished I will have three church buildings in my field."



Donald, DeLacy Alexandria and William McKenzie Thompson, children of Mrs. Eloise Wordlaw Thompson, of Sagua, Cuba.

The same mail brought a letter from Miss Ruth See, dated October 15th, in which she says: "I am sure you will rejoice with us over the organization of our church at Bom Successo on August 22d. It was a happy day for us. Quite a number of friends

came over from Lavras to share in our joy and thanksgiving." Miss See mentions incidentally that they had been paying \$1.00 per gallon for kerosene oil, which was their only resource for lights to read by at night. Circumstances of this kind are among the things that make it difficult for missionaries to spread their salaries over the field of their needs these war times.

We acknowledge with interest and pleasure the announcement of the marriage at Shanghai, China, on November 6th of Rev. Thomas L. Harnsberger, of the Taichow Station, to Miss Agnes Lacy Woods, daughter of Dr. and Mrs. James B. Woods, of Tsing-Kiang-Pu. It scarcely needs to be said that these young people have our most hearty good wishes and congratulations. The interference which this arrangements will make with Dr. Woods' hospital arrangements will be no doubt compensated for many times over in the multiplication of Mr. Harnsberger's effectiveness in his work at Taichow.

Miss Anne H. Dowd, of the Japan Mission, writes from Rochester, Minn., where she has just arrived. She was there to consult the Mayo Clinic, and we are delighted to know they gave a very favorable diagnosis of her physical condition. She expects to go to her home in Aberdeen, Miss., which will be her permanent address while at home. Her many friends in the home land will give her a cordial welcome.

# SOME BY-PRODUCTS OF THE THREE MILLION DOLLAR CAMPAIGN, 1917-18.

REV. H. H. HUDSON.

One pair of canvassers, thinking they were calling on a family of new-comers, greeted the lady of the house very cordially, remarking: "You have not been here very long, have you?"

The lady replied: "For about five years!"
Some more visiting will doubtless be done in that congregation hereafter.

NUMBER 2.

Another lady gave a hearty welcome to the men who visited her home on Sunday afternoon. They talked along very pleasantly, when she remarked: "Do you know I have been living here fourteen years, and you are the first members of the Presbyterian Church to call on me!"

This case was simply an oversight, and not anything intentional. But some doorbell ringing is likely to take place in the future.

NUMBER 3

A young man was discovered, in making the Every-Member Canvass, who was an active worker in the Sunday school of another denomination. He said: "I was raised in the Presbyterian Church. I feel that I ought to be at work there now. I want to come back. Get me something to do."

Some new, red blood is perhaps in store for that congregation.

NUMBER 4.

A somewhat elderly man, who was not a member of the church, approached a visiting group manager—a young layman—and said that he wanted to ask him something about Missions. They talked for a time, the first gentleman remarking that he was now contributing towards the support of the pastor, but that he wanted to do something for Benevolences also, and asked the

group manager how much he thought he ought to give.

The group manager replied: "One dollar

per week."

This answer did not seem to satisfy. Meditating for a moment the elderly man said: "Well, I have been thinking about it, and have decided for the whole work, local and benevolent, I want to set aside one month's income; I want to give two hundred and fifty dollars!"

The group manager nearly "fell over!" He will have more vision and strength next

time.

#### NUMBER 5.

A new deacon approached a church member for his subscription. The man refused to sign the pledge card, remarking: "I have not been inside the church for the last five

years."

The deacon was a wise man. They talked together for a while, when the one approached reached in his pocket and handed the visitor ten dollars, saying that he was ashamed of himself for his past neglect. He further stated that he wanted a package of duplex envelopes sent him for use during the coming year, and that he expected thereafter to come again to the services of the church.

NUMBER 6.

Some men in a country church were meeting together, to talk things over and plan for their canvass, when one of them said: "I don't see how we can possibly reach the goal set for our church, especially when our largest and most liberal giver feels that he cannot do anything more."

The gentleman referred to was a farmer, and is now giving one thousand dollars a

year to Foreign Missions alone. He was not present when the first conversation took place.

Arriving in a short space after the conference began, he said: "You must pardon me for being late, but I was unavoidably detained."

Then he added: "When this campaign was first proposed, I did not see how I could add anything to my contributions. In fact, I simply cannot give more at this time, for I have not the money."

"But, gentlemen, several years ago I entered into partnership with the Lord, and I have decided to give my note for my share of the additional amount. When the crops come in next fall, and my cattle are sold, I think I can pay it. The Lord has never failed me yet, and I don't think He will do it now."

Oh, what a spirit of grateful service—when a man first gives himself to the Lord!

NUMBER 7.

A canvasser approached one of the men of his church—an old saint—for his subscription.

Calling the visitor by his first name, the elderly man said: "I have forty-seven dollars in the bank. That's all the money I have got. But I want to give twenty-five dollars of it in this campaign, and want to write you my check for it right now before I die."

These are but few instances. As in certain other forms of business, the by-products often come to exceed in value the thing originally sought after, so, perchance, it will be with this great Three Million Dollar Campaign, when time shall reveal the many and valuable by-products thereof.

# NORTH KIANGSU ANNUAL REPORT.

A

BLEEDING cross confronts the world. The Orient and the Occident alike are suffering. God is saying, "1

will be glorified in thee and thou shalt Know that I am Jehovah."

THE SPIRIT OF POWER.

As Jesus gave himself to prayer on the eve of his suffering, so God has poured out an unusual spirit of prayer on His people at this time. Probably they are watching and praying as never before. Among the Chinese we hear of strong crying and tears, in many places. In far-awāy Lingcheng one may any day see the subdued faces of a poor cook as he puts down his tear-stained Bible. Again, it is 11 o'clock at night and away off at Chingkeu men are

weeping and crying aloud in prayer. We know of helpers who cannot control their tears when pleading for their fellows.

And among the missionaries there are most sacred spots on houseboats and in quiet studies where the plea from throbbing hearts is: "Master, show us thy face and use us to awaken and save our neighbors before they are called out into the hopeless darkness."

HEALTH.

The Mission extends its sincere sympathy to Dr. and Mrs. Hewett in their bereave-

ment. Their little child was taken to the heavenly home during the summer. Sev-



Canal scene outside North Gate, Hwaianfu.

eral others that were seriously ill have been restored to health. One or two of these have borne great pain and deserve special commendation for faithfulness to their work during long periods of suffering.

It is worthy of note that many of the

medical and surgical cases requiring highest skill and best equipment may now be successfully undertaken in China. The health of the Mission as a whole has been excellent and it rejoices in the privilege of hard service for our Lord.

#### WAR CONDITIONS.

The unrest that has overthrown Russia is undoing China. The people are consumed with anxiety for the future. Trade and all

the relations of life are overshadowed by uncertainties and disturbances.

#### ROBBERS.

As a consequence of the weak government bands of robbers prey on the people everywhere. In large sections of the field the people have suffered untold privations and cruelties. Mr. Talbot examined an inquirer and promised to baptize him the next day. That night he was carried off and held for a ransom of \$1,000. Men and women from Hsuchoufu, Sutsien and Tsing-Kiang-Pu fields have been carried off and their lives threatened till the ransom had been extorted. From one-third to one-half of the family's estate is usually, demanded. The officials are helpless or "care for none of these things."

During the year the missionaries and helpers have repeatedly come almost into the arms of these bands. They have seen the burning homes and heard the rifles fired during the raids on the villages.

### GROWTH OF

The number of Christians received is larger than in any year in the past history of the Mission. The large number under instruction foretells a yet greater increase

Some have sat up for hours at night expecting the brigands to burst in. A native teacher said to Mr. Graham, "I have not had a sleep for a month. I teach all day and watch all night. I keep my gun on my knees. It is simply unbearable." Some of the Christians were beaten and some held for months in places that resembled the German camps for anxiety and cruelty. These Oriental scoundrels have discovered a way to rob a man not only of his money and personal effects but of land also. Whole sections of the fields have had to be avoided. This has closed schools, kept women workers at home and spoiled some of the chapel work.

We believe that God will use this sore affliction to humble the people and in the long run make them more willing to receive the gospel.

#### THE CHURCH.

next year. The number received this year was 712, as against 522 last year. The total number of Christians this year is 3,188. While there were relapses to heathenism,

yet not more than in former years. In heathen lands the standards of polite society do not so nearly approximate the Christian ideals; so when there is a lapse it is more potent than in home lands.

#### SPIRITUAL GROWTH-CHRISTIAN GIVING.

The Christian life of the members is encouraging. There are many that are manifestly filled with the Holy Ghost. Their prayers, gifts and general manner of life show the most definite consecration.

The Church as a whole has not been supporting its work and giving as it ought. However, the reader will be interested in many signs of consecration. Allow me to quote a few.

Figures are at hand from the Yencheng and Sutsien fields. In these two places the

native contributions are about one-sixth and one-fifth of the total expenditure respectively. Many are tithing. And some from the most pitiful poverty are "abounding unto liberality." "Our stores will probably be looted next week. I want to give this 40,000 cash first." "Here is a thousand cash with which to buy books and tracts." And this from a poor young man whose thin pants were without cotton batting, although the ice was four inches thick for a month on end.

#### RED CROSS.

The Chinese have given liberally to the sufferers in Tientsin. And even the American Red Cross has been helped with many

thousands of dollars. The North Kiangsu Mission has not been behind in this work.

#### CHRISTIAN WORK.

The Home Mission societies have done excellent work again. If a home Christian could be at one of these local conventions

and understand the speeches he would feel as Gideon felt when he heard the barley-cake dream interpreted.

#### CHINESE INITIATIVE.

Mrs. Graham and Miss Josie Woods report a work at Chingkeu which they visited last spring. This center had been opened by Chinese that had gone to Nanking and there becoming Christians had returned to their home town and started Christian work in their own village. "Imagine our astonishment on getting off my barrow at Chingkeu (which we had been urged sixteen times to visit) to see in big letters over the door of the old temple 'Christian Chapel' and on entering the court to see the nicest sort of a chapel with painted benches and neat white pulpit and the wall covered with

Blackstone illuminated texts. Upstairs was a nice reading room well stocked with books. At one side was a living room, which they turned over to us. None of these women had seen a foreign woman before and our only tie was our common Saviour. But within half a day they were holding our hands and stroking us down and asking us to stay a month with them. They showed an earnestness that puts us to the blush. . . . as we left we were escorted to the river's edge and bowed in prayer. It made me think of Paul and the elders at the seaside."

#### TEMPLES

In many of the stations there are heathen temples given up to Christian usage, and this is in spite of the fact that Buddhism is being galvanized into a sort of revival. It is next to impossible to get a good title to such property, so it is not often listed as Christian or Mission property. But they are often used with the general permission of the people as a convenient meeting place, and the friendly, or now Christian, trustees are glad to have them so used.

But for the help of the native Christians all the missionaries' work would amount to very little. They have organized Christian Endeavors, Y. M. C. A.'s, Home Mission societies and Bible societies of many names, and now the Chinese are taking the initiative and opening up new fields. In

each of the stations there are instances of new centers being developed without the Mission's help.

It is noteworthy that the first woman to formally address the North Kiangsu Mission was a Miss Tsai, of Nanking. She asked for a period in which to present the claims of the new Yunnan Scheme to the Mission. She is a young woman of fine presence and in excellent English spoke of the idle rich women, "the interesting sinners" and their part in this new movement. It is proposed to use Chinese money and effort in evangelizing Yunnan. She won the hearty assent of the Mission to the scheme, and already six dollars has been sent to her by the Home Mission Society of Hwaian.

#### WORK OF EDUCATED MEN.

A graduate of the law school at Nanking has his home in Mr. Talbot's field. Of him Mr. T. writes: "His influence for the gospel has been very wonderful. We never lack for inquirers in his section. His trips home have been greatly blessed in leading the influential men in his county to come to Christ." He is classed as one of five of the most successful personal workers in the whole of China.

Twenty-five years ago there was scarcely a degree man in the whole of China. Today there are more than a score in the North Kiangsu field alone. And there are other men of the brightest minds that are using their influence for Christianity; whereas before 1900 it was all definitely antagonistic. A State senator helped to build a chapel in one section and a large brewer lent his help. Another senator may be seen any day reading his Bible commentaries and helping when he can say a word for the gospel. Leading men who contributed to the funds to expel the missionaries from Sutsien in 1893 subscribed liberally to the American Red Cross, carrying subscription papers themselves.

#### NATIVE CONTROL.

In almost all the stations there are now church organizations. The Christians are put into control of the churches as soon as they support them. The missionary seeks the advice and help of the officers and makes it a matter of first consideration to

promote self-control. During the year the Chinkiang and Sutsien churches have called and support their own pastors. Other churches are able to support their pastors in a larger or smaller degree.

#### WOMAN'S EVANGELISTIC WORK.

There are very few wives who are only in China to make a home for their husbands. And the amount of heart-breaking teaching drudgery that falls to their lot is appalling. Go into any chapel any day and you will see the older Christians and the missionary paired off with the new-

comers, patiently fixing the impression of the "Old Story" by teaching them the Chinese characters. The sentence, "Who made heaven and earth," is enough for one hour's study for those who from youth up have never learned.

#### SIMPLIFIED WRITING.

There is hope today for a simplified writing. China is beginning to see that with the handicap of the sacred character it will be hopelessly outdistanced by the world. Many missionaries, and now the government, are working on the problem of a syllabic writing. The difficulty is, of course,

to indicate the thousands of identical sounds in phonetic syllables and make them as well understood as the ideograph is. Distinct progress has been made and the missionaries will have initiated an unmeasured blessing for one-fourth of the people of the world.

### NEED OF WOMEN WORKERS.

From everywhere the demand for capable women workers is heard. Each station has this urgent call, and each station is doing its best to train them. Mrs. Rice echoes the mind of every one when she says: "It is wonderful what a woman who never knew a character can be trained to do."

Chinkiang reports special encouragement in women's work. And what is of especial interest is, there is a Christian woman at Chinkiang and one at Haichow that is self-supporting. There are others also who give much time to evangelistic work without any remuneration whatever.

The itinerating work of the women was interfered with by the robbers. However, Mrs. Talbot, Mrs. Rice and Mrs. Graham got into the country for long trips.

The woman's work has, as usual, included

ragged Sunday schools, the ordinary teaching and preaching to the women, and the house-to-house visitation. Some have been able to do much in the hospital. The most of the discouraging work of teaching unmusical and untrained adults to sing has fallen to the women.

Miss Johnston reports one kindergarten. Mrs. White uses "Little Jetts" effectively in her primary class.

Miss Lacy well sums up the situation thus: "The blank wall of indifference that still faces every worker sears all hearts. However, there are always some eager to learn and it is a pleasure to teach them." Many foreign and many, many more native women are urgently needed to meet the present situation.

(To be continued.)

# LETTER FROM MRS. L. H. (ELIZA NEVILLE) LANCASTER.

So much has happened since I wrote to you last fall that I hardly know where to begin. I have studied Chinese for one year. Of course, I can't talk much; in fact, not nearly as much as I would like after a year's work, but it is great to know that you can say somthing and that the language no longer sounds like Greek or Hebrew or some such language that you know absolutely nothing about. We stood examinations in June and then still had about eight weeks of work to do in the summer before we finished our year's work. I stood my examination on the summer work two weeks before leaving Kuling, so I had two weeks free from language study.

China New Year with its many guests, who come in to congratulate you and wish you a peaceful year, has been so long ago that I won't write about it, except to say that I realized as never before that China must have four hundred million people! We went to the old Examination Halls and I have never seen as big a crowd, and I think I can say I hope I will be spared from being in such a crowd again. of the beggars of Nanking were fixed up for the occasion. I mean by that, if it was possible for them to show off any deformity they did it. Some of the sights most made us sick, but we realized they had done their best to look as awful as possible, hoping to get all the more money.

It was splendid being at the language school our first year out here. We were very fortunate in that we heard some very fine speakers, and we met some of the bigest men of China on account of the various special conferences that met in Nanking. We got an idea of what the missionary work as a whole is, the bigness and extent. We made friends there whom we will always be glad to meet in later years.

I suppose most of you who read this letter know by now that I was married on the 19th of June to Mr. L. H .Lancaster, who is stationed here. I was very glad that I didn't have to change my station! were married in the home of Dr. and Mrs. Price. They were perfectly lovely to us, doing everything that could be done. They took the place of our loved ones as nearly as any one could have done. It was hard to realize that I was way out here in China. About three months before we were married our engagement was announced very much like it would have been done in America. Then a few weeks later the girls in the The language school gave me a shower. night of the shower I would have thought I was in America if we had not seen the ricksha men at the gate when we went home. The home in which it was given had the most beautiful pink and red roses. We have beautiful flowers in China, just as pretty as at home. There were about ninety-five guests at our wedding, most of them from Nanking and a good many of them language school students. I was very fortunate in having two of my first cousins and their wives there. We were married by Dr. Price, who was assisted by Dr. J. L. Stuart. I suppose most of you know that in China, instead of having a license the American Consul has to be present. As one lives in Nanking we were able to be married at a time that suited us rather than having to suit the Consul.

We have been in Hsuchoufu a little over Mr. Lancaster starts into regtwo weeks. ular work this fall, having had two years of language study. I have one more year of study before I have regular work. I just long to get in the work and will be glad when I have had two years of language so that I can. We are living with Mrs. Grier There are four families here this year. besides us, and we (I don't feel that I ought to say "we," as I am not doing any of the work yet) have a boys' school, a girls' school, a men's hospital and a women's hospital, and evangelistic work is done among men and women in and out of the We feel that Hsuchoufu is an important city, as it is a railroad junction.

I suppose you would like to hear something about the political condition of China, but I fear that nothing which I could say would give any idea of the situation. It is said that a man who had written a book on the political condition of China had to re-write half of it because half of it was not true by the time he had all of it written, and that he was afraid by the time he had the book printed the other half would In this part of Kiangsu not be true! Province and in many others armed bandits have terrorized the country people, at times even attacking trains and walled cities. It is the darkest age for China politically and the brightest time spiritually.

China has done, and is doing, a good deal for the Red Cross. We observed the "drive week" last spring, and we were all proud of what Nanking did. Several of the missionaries gave a month's salary and some joined as life members, besides a good many British who took out life memberships in the American Red Cross. A great deal of work was done to show the Chinese what the Red Cross is doing, and some of them gave well. A good many doctors and lurses left this summer for Siberia, and some evangelistic workers have gone. The news that we are getting now is certainly encour-

aging. If we could just get on German soil before winter.

I hope that you will each accept this as a personal message and will, if you appreciate it at all, answer it, for I want to hear from you.

I hope this letter will reach you nearer Christmas than the one that I wrote last year. It takes to each and all of you the old wish, "A merry Christmas and a bright New Year."

Hsuchoufu, Sept. 2, 1918.

## NEWS FROM SUTSIEN.

REV. W. F. JUNKIN.

STRANGER stopping overnight in our city now would think we were in a state of siege and that engagements were taking place continuously just outside the city walls. As a matter of fact, we certainly are in a state of war-the citizens against armed robbers. There are many soldiers in the city, but they are afraid, apparently, to "offend" the robbers, and generally keep close in, especially at night. Continuous firing of guns in the country east, south and west of the city is heard all night and every night. A battle took place a few days ago in daylight only a few miles away, and just the other day the robbers kidnapped a number of people from a village only a mile or so from the city.

The condition of the populace is pitiable in the extreme. Our city is crewded with refugees from the surrounding country and towns who do not dare remain at home for fear of being kidnapped. Yesterday morning the sister of one of our Christians was kidnapped not far from here as she was returning to her home in the country. A few weeks ago the wife and sister of one of our Christian school teachers were taken off from their home only about two miles from the city. The robbers demanded \$1,400, but the family farm was worth, all told, only about \$1,000, so they came down to They have mortgaged land to this amount and have gotten back the captives, unharmed, but the family reduced almost to poverty. The father of the family went himself to the place designated by the robbers and negotiated for the return. He knows the names of the head robbers and the places where his people were kept, but there is absolutely no redress.

A few days ago, just after daylight, Tsaoho, a large market town on the Grand Canal, thirteen miles from here, was robbed. They took off several tens of captives from the best families of the place, whom they are now holding for ransom, demanding tens of thousands of dollars for their return.

The Mission hospital here is full of wounded from various encounters. One well-to-do man in there has a little son and a nephew whom brigands are holding for more than twenty thousand dollars.

While the "kao liang" (high millet), which gives splendid cover for hiding, is up robberies always are more or less frequent in this North Kiangsu country, and it is not the time of year to go traveling about, but conditions this year are awful. Widespread, unrelieved poverty; a government corrupt and with almost no power left; and the inability of the citizens, because of selfishness and dishonesty, to combine for self-protection are the ground causes of these wretched conditions.

It is known that soldiers regularly sell ammunition to the robbers. The people say that when the robbers are scarce of ammunition, they are less active, if there are encounters with soldiers their supply of ammunition is at once increased. I have been told a number of times of the following method of dealing, and I think in some cases it must be true:

A battle is on. The soldiers advance and shoot their rifles in the air. The robbers advance and the soldiers retire. Then the soldiers advance again, driving back the robbers. This time they leave goodly supplies of ammunition on the ground before "driven" back by the robbers. Next the robbers are "driven" back, after they have



The home of Dr. J. Bruce Patterson, Kunsan, Korea. This was built by Mr. Junkin in the early days of the Mission.



The Yates Residence, Hwai-an-fu.

left on the ground goodly pay in silver for the ammunition received.

I am told that in some cases "up country" ex-robbers, who had been taken over into the regular army, were allowed after being taken over to collect certain "old debts," i. e., unpaid demands made on citizens while they were robbers! In fact, it is persistently reported here that in the negotiations with the famous brigand chief, Shih Tien Ch'en, who some weeks ago was taken over by the government at Hsuchoufu (who, by the way, mutinied with his band of followers a few days later and so is now a robber at large again). It was permitted that he collect the ransom of some tens of thousands of dollars demanded from a certain wealthy citizen of the Pichou district whom he had kidnapped, and that the "Tuchum" (military governor) at Nanking

agreed to this stipulation in these negotiations!

What is to be the outcome of all this? To us who are deeply interested in the welfare and progress of these truly able people all this is extremely distressing. The better thinking citizens are at their witsend, and many openly say that China is ready for free government. It does seem that until there is more foundation righteousness in heart, there is need for the strong controlling hand from above, perhaps an imperial hand, certainly a strong power (which is lacking now), even though that power often be far from righteous. Many of us are sure that the final and real remedy is cally in Christianity.

edy is only in Christianity.

Perhaps you think this is a new kind of "missionary letter" and that it contains nothing of missionary interest. But it gives you a little view of present conditions in this non-Christian, though so-called, civilized land, and I hope it will touch your sympathy for some of your fellow Christians out here. Many of them are in fear day and night; some of them do not dare stay at home. Pray for them that God will protect them in His special ways, and that their faith may hold strong. And pray for this distressed land with its great multitudes of unprotected people. And, dear friend, thank the Master for your birth in a Christian heritage. Aren't you glad you are an American? Who made you such? And what has made America?

### THE WAR AND MISSION WORK IN JAPAN.

REV. S. M. ERICKSON.

EST you forget the Master's work in Japan amidst the multitudinous calls of the great war, I want to tell you that his kingdom is moving on. The war has not affected the attitude of the Japanese toward Christianity especially. The wonderful response of Christian America through the Red Cross and the Y. M. C. A. to the sad and afflicted throughout the world has been a great object lesson to these people. Buddhism has hardly turned a hand to help the suffering world. Several Japanese returned recently from Siberia and expressed great appreciation of the work of love which the Americans are already doing there, and urged their people to profit by their great example. This may be the reason for the rumor that Japan is going to remit the Boxer indemnity due her from China.

You have heard already, no doubt, of the rice riots which took place in August all over the empire. The price of rice went up by leaps and bounds until it reached

fifty sen a measure, four times the ordinary price! This extraordinary advance was caused by speculation and also by the exportation of an unusual amount to other countries. Then, too, while the government makes some kind of an inventory of the rice produced, the figures do not seem to be accurate. Hence the movement of plices cannot be regulated. Takamatsu is the center of a great rice-producing district, yet tons and tons of rice from Formosa and Saigon had to be imported this fall. The farmers have to buy imported rice. These riots go to show that the political situation in Japan is changing. The world current of democracy has found lodgment in the hearts of the people. Militarism in Japan had its death knell with the fall of the recent ministry, and we hope it may be buried when the great peace conference announces to the world a league of nations.

This fall we have had more than the usual number of bad storms. A great typhoon swept our province during the last

few days of August, and again after an interval of less than two weeks another great storm came on. Most of the houses in the province suffered some damage. Our houses began to leak, and the vard was filled with sea water which had come over the wall. The wind was so strong that hardly a leaf remained upon the trees, and the whole neighborhood was a picture of desolation. The Sakaide church building was badly damaged. The sea wall broke at Kwanonji and flooded our church there and ruined the organ and benches.

We began the fall handicapped because Mr. A. P. Hassell has been transferred to Tokushima, thus reducing our Sanuki force. One evangelist has also left us. A scandal developed among the Christians at Kotogira and we had to discipline two of the leading members by dismissal. Our little group has become disorganized and we have lost our place of meeting. We hope, however, to be able to get the Christians together again soon, since a new place has been secured for our meetings. The new church building at Marugame has been finished. One of the first meetings to be held there was a wedding. Dr. Mizoguchi will conduct the dedicatory service on the emperor's birthday. Mr. J. W. Hassell has been located in Marugame. The contractor is already at work on his residence, which will be completed sometime during the winter. We hope that the Executive Committee will soon send another family to live with the Hassels, as it is very lonely to be in a place without any neighbors. Some of the good people who think that the missionaries are out on a lark ought to try it for a couple of years.

The Mission added a department of practical evangelism to its seminary last year. Mr. W. C. Buchanan, Dr. Logan and I were elected as members of the faculty. This fall we divided the students and have had them with us. We have used the Tsukiji Chapel as a center for the work. Nearly every house has been visited and tracts left and short talks given to all the people whom we could reach. We held meetings every night for a week in the chapel. Meetings were also held on the street, and the students were given a training in practical work. We have found this work very pleasant. and the boys have seemed to enjoy it, too.

We hope to build a second church in Takamatsu. The First Church is independent and self-supporting. Over one hundred children attend the Sunday school, and the usual morning attendance is about fifty. Takamatsu is a city of about fifty thousand people. We feel that we ought to have at least three churches in the town. It certainly will make my heart feel glad when I can see three self-supporting groups of Christians in Takamatsu. After we have gotten our second building here we want to build in Tsuda and Sambonmatsu. Both of these places are in the eastern part of the province, and each has a population of about 12.000. There is not one church build. ing in all the eastern part of Sanuki Province, with over 300,000 people. Please pray for the materialization of these plans.

Please don't let the demands of the times draw your attention away from our work in Japan. We need your sympathy and earnest prayers.

Takamatsu, Japan.

# AN EVANGELISTIC TRIP IN JAPAN.

REV. C. DARBY FULTON.

AST April I had my first taste of real evangelistic work when Mr. Smythe, of Nagoya, and I spent a week touring the mountain section of our Mikawa field. Mikawa field embraces the larger part of Aichi Province. and includes the two stations of Okazaki and Toyohashi. With these two stations as bases, the mountains toward the northeast are worked by occasional evangelistic itineraries.

On this particular trip we started from Toyohashi on Thursday morning, March 28th, at half-past 6 o'clock, and went fifteen or twenty miles by rail to Nagashino, the end of the line. Nagashino is a small town of about three or four thousand inhabitants lying at the foot of the mountains, and is the natural inlet and outlet for two valleys which extend from there far up into

the mountain-one to the right and the other to the left of the ridge, which seems to rise out of the ground at Nagashino and runs northeast, separating the two valleys. The splendid State road splits into two at Nagashino, a branch of it running up either valley. From this place, taking the lefthand road, we started out on foot, spurning the only other mode of conveyance, an oldfashioned bus, to which, however, we very gladly entrusted our baggage. The road followed up and along a beautiful mountain stream. which ran between the high ridges densely wooded with forests of giant cryptomeria.

We made our first stop at Ebi, seven and a half miles from Nagashino. Here we ate a light lunch of Japanese delicacies, and after a few minutes rest started out for



A pretty bit of mountain road.

our next point, Taguchi. about seven and a half miles farther up. The road grew more precipitous and more beautiful with every mile. Before long we reached the top of the pass, and dropped down again into the valley on the other side. About two and a half miles from Taguchi. Murai San. the old evangelist who lives and works up in these mountains, met us and gave us a hearty welcome to his parish. From this point the road rose very abruptly, winding in great loops around the mountains, and about 3 o'clock we gained the pass and came suddenly upon the little village of Taguchi, where we were to stop for the night.

Taguchi is situated on a small plateau and is a typical mountain village of about 1,500 inhabitants. Few foreigners have ever penetrated this section of the mountains, and the occasional visits of the missionary cause about as much excitement in the town as Ringling Bros. or Barnum & Bailey would among the small fry of America. Murai San spent most of the late afternoon finding a place for our night service and giving it due advertisement.

At half-past 7 o'clock that night we had

our first service in the lobby of a secondrate inn. After a good little crowd had gathered I got up and made my first attempt at a speech in Japanese. It was supposed to be a talk to the children, but it was altogether impromptu, and I am afraid that unless they understood more of it than I did they found it rather uninteresting. After my little spurt, Mr. Smythe preached a very impressive sermon to the adults. One of the circumstances which made it rather difficult to speak was the proximity of the bath. Two sides of the bath-room jutted into the lobby about a yard behind the table we used as a desk. These sides were not walls, nor even pasteboard, but were the regular Japanese paper doorsthe thickness of the paper being less than this on which I am writing. To make matters worse, the doors were in very poor repair, and the occupants of the bath, overcome by curiosity to know what it was all about, peeped into the lobby through the holes which were almost too generously provided. The noise of splashing water could be heard all through the service, and while Mr. Smythe was able to make the claims of the gospel heard above the din of the bath, it was certainly a case in which "cleanliness was next to godliness." In spite of difficulties, we had a very good service, and three or four inquirers came to our inn to talk with Mr. Smythe and the evangelist after the meeting.

The following night we went over to Matsudo, about two and a half miles from Ta-



The Gospel Trio.



A river scene in Japan.

guchi. This is the smallest village on our whole itinerary, but in many respects it is the most interesting and encouraging. The leading spirit of Matsudo is a man named Harada. He is very public-spirited and is doing everything that he can to improve the social and intellectual conditions of his little community. Among other things, he has established a public library in his own home, having bought and provided most of the books himself. Another outcome of his work has' been the organization of a literary club for the consideration of various topics of current interest. He is a Buddhist by rearing and ancestry, but lately he has taken quite an interest in Christianity. We went to Matsudo at his invitation to speak to the members of this literary club. It was definitely understood that the subject was to be Christianity. About fifty or sixty people were present, and all listened with the greatest interest to Mr. Smythe's splendid sermon. We feel that there are many reasons which justify our hope that Mr. Harada will before long become a Christian, and that his influence will lead many others in his little village to a like decision. After the service we returned to Taguchi and spent the night.

The next morning, Saturday, we left Taguchi in a steady rain for our next point, Tsugu, about ten miles farther up in the mountains. It continued to rain on us all the way, and we arrived at Tsugu feeling rather tired and out of sorts. A good hot bath put us in good spirits again. Tsugu is the home of our evangelist, Nurai San,

and he has gathered here a small nucleus of Christians.

Saturday night we held a service at the little chapel which was very well attended. On Sunday morning we had a communion service for the benefit of the Christians. Our shoes were still wet when the time came to go to church, and so we borrowed two pair of "geta," Japanese shoes, pulled off our socks and clattered off to church on our blocks of wood (our feet, not our heads). It was Sunday, but we couldn't resist the temptation to take some snapshots. We had a very impressive service. It is hard to measure the Christian faith and fortitude of that handful of Christ's followers who are witnessing for him in that lonely mountain village, against the opposition of overwhelming numbers of the most conservative and bitter followers of Buddhism. We left Tsugu Monday morning for Ashikome, about ten miles distant. Four of the Christians accompanied us about a mile from the village to the edge of the plateau, where the road suddenly drops off. Here we stood for a few minutes with our heads uncovered while each of them offered a prayer thanking God for our visit and invoking His blessing upon us.

The next evening we had a very good service at our inn in Ashikome. Here we found the most primitive conditions of all. This one example will be sufficient. The bath-tub of our inn was right by the side of the road, about three yards from the front door, in plain view of the passersby. Mr. Smythe and I followed the old ad-



A Christian home in the mountains,

vice, "When in Rome, do as Rome does," and took our bath as usual. The natives seemed to consider it the most natural thing in the world, and most of them never dreamed that it was in any way a new experience for us.



Mr. Smythe and Murai San.

Tuesday morning we moved on down to Hongo, two and a half miles, where we held our last service that night. Here we struck the other road, the one which runs from Nagashino up the right-hand side of the range.

We left Hongo Wednesday morning and walked twenty-two and a half miles to Nagashino, where we soon got a train and arrived back in Toyohashi that evening about 6 o'clock. Withal it was a most interesting trip on which I feel that I picked up a great deal in the way of experience and insects.

We have made only a beginning up there in those mountains, but it is a joy to feel that even those who are away from the beaten paths are having an opportunity, some of them for the first time, of hearing the good news. What we need is more men to help us reach this vast population. The force that we have is pitifully inadequate. It's a splendid opportunity for some of you big, husky young fellows with the love of God and men in your hearts. It's a man's job, and we need you.



Rev. C. D. Fulton.

### A GREAT JAPANESE CHRISTIAN

HE Japan Evangelist reproduces an account of the Rev. Mr. Uemura, a leading Japanese pastor of samurai origin, who was converted as a boy, by reading a Chinese translation of the "Pilgrim's Progress." Mr. Uemura is an indefatigable student, the first Japanese authority on Browning, one who toils at his books so late that his family does not know when he retires and yet is at his work again at 4 A. M. He is also pastor of a church of

a thousand members; takes the personal affairs of each one upon himself, and is always ready to lay himself out in practical ways for them. Conservative in his theology, he has established a flourishing theological school, without pecuniary help from abroad. Mr. Uemura has also carried the responsibility of publishing a weekly paper which is recognized as a leading Christian periodical in Japan. An able, useful man!

# LUSAMBO STATION'S QUARTERLY NEWS ITEM.

MRS. R. D. BEDINGER.

THE past three months have recorded both bad and happy events here.
On July 8th Dr. and Mrs. Kellersberger and little Winifred left us for their new home at our youngest station, Bibangu. We regretted to have them leave, but at the same time realized that a big work awaited them down in the heart of our great Baluba country. Then just two days later Mr. Schlotter and our native pastor went out for a five weeks' visit among some of our outstations. This left just one couple on the station, and but for the presence of a dear baby the loneliness would have been greater.

Next came some very unexpected guests, two American diamond prospectors. It was our first experience out here of entertaining other than fellow-missionaries. We enjoyed their week's visit while waiting for a boat, and they rendered us a most valuable service in surveying our entire village and drawing a map of same. Hereafter we can be certain that our streets are perfectly straight and that new houses are placed properly.

Then in August came Mr. and Mrs. Stegall, Dr. and Mrs. King and Master Charles Crane, all from Mutoto. We had a week of sweet fellowship with these friends while they waited for a boat starting on their furlough to America. Accompanying them to Lusambo was Miss Karlsson, our Swedish friend, who gives her services to our Mission while waiting for her own society

to open up work here in the Congo. They are delayed by the unsettled war conditions. Miss Karlsson was here a little more than six months last year, so it was like welcoming home a member of the family. She has charge of the pharmacy and also teaches.

On the 22d of August our little orphan boy, Mukandila, died. But for Mr. Sieg's kindness in rescuing this little slave and feeding him on nourishing goat's milk he would have died more than two years ago. He was a victim of heart trouble due to starvation the first few years of his life. With such a frail little body it was surprising how he learned letters and numbers by sight and could write some of them. He had not been gone a month when the village children brought another little orphan boy begging that we give him a home. I must confess I hesitated until Miss Karlsson promised to share his responsibility with me. I'm glad to say that this child doesn't look sick, but shows neglect; he had been begging food from house to house and sleeping on people's porches. They didn't allow him to enter their houses because of the "jiggers" in his fingers and toes. Reader, will you not join us in the prayer that this child may grow into a strong Christian man and be used of God in bringing his tribe, the Bakuba, to Christ.

Lusambo, Congo Belge, Africa, Sept. 30, 1918.

#### NOTES FROM BULAPE.

REV. C. T. WHARTON.

NE of the most interesting things that has occurred recently was the sending out of our entire evangelistic force on an itineration much like that upon which Jesus sent the seventy. We called

in all the evangelists from our out-stations; to their number we added all three of our native elders and all the boys in the training school, making in all a force of nearly fifty. These were divided into six

groups and our whole territory was divided into six sections to correspond. the head of each group we put a responsible man, gave them salt enough to buy their food for one month, and sent them out into the length and breadth of the Bakuba kingdom. Each group leader carried a small book in which to write down information regarding their trip. They went into many places where a missionary has never been seen, and went with the one simple direction to preach the gospel and pass on. It was interesting and inspiring to hear their reports when they came back: I wish that I had space to tell you about it more in They reached 154 villages in six detail. different tribes. Thirty-six of the villages that they visited want evangelists to teach them more about the "Palaver of God." The pitiful side of it is that we had only six teachers that we could possibly send out. "The harvest truly is great, but the laborers are few; pray ye therefore!"

Since you heard from me we have bap-

tized thirteen adults and three babies of believing parents. If they remain faithful and we stand to meet them in the kingdom of light it will be in part, at least, because of you. "Inasmuch as ye have done it unto one of the least . . . ye have done it unto me."

One more paragraph—blended alike of joy and pain. The pain is at the death of the infant son of Mr. and Mrs. T. C. Vinson at Luebo on May 27th. He was taken away by the same dread disease that struck down Dr. Morrison. Mrs. Vinson is my sister. The joy of which I speak is the birth of our own baby girl on May 7th. She seems to be wonderfully well and strong, and we are happy in having her. Her name is Linda Terry. The natives call her "Bulaphay."

Mrs. Wharton and I both keep well and unite in sending love to you all in the name of our Master.

Bulape, Africa.

# THE WAR AND OUR CONGO WORK.

REV. R. D. BEDINGER.

NE of my correspondents has suggested that in this letter I tell you how the affairs in Europe have affected the Congo. It would be useless to try to do full justice to the subject, for then the letter would certainly never pass beyond the censor.

Generally speaking, the Congo has been less affected by the war than any of the colonies controlled by the nations of Europe. While the government has used some native troops to help expel the enemy in French Congo and German East Africa, yet there has been no fighting on Belgian Congo soil, so far as I know. We have been spared the horrors of war such as our brethren of the Northern Church in the Cameroun have witnessed. From the beginning the government placed a ban on discussing the war with the natives. Consequently our people know little more than the bare fact of the existence of the struggle. So far as the native is concerned the country is as normal and peaceful as ever before. This means that we have been able to prosecute our Mission work without serious let or hindrance. With the exception of one form of persecution, which it would, be unwise to mention, there have been, from within, no great handicaps as a result of the war. On the other hand, the past four years have been an era of unparalleled expansion and growth.

It will perhaps interest you to know something of the food situation. We have

never been absolutely without the staples, flour, sugar, lard, milk, butter, tea and coffee, though at times, as now, the supply has run very low. Happily were it never again possible to secure foods from Europe, or the States, we should not go hungry in this land. There are excellent substitutes. Perhaps I should have said that but for these substitutes our regular foreign supplies would have been exhausted long since. For wheat flour we substitute cornmeal, plantain, millet, and rice flour; for sugar, cane syrup; for lard, peanut oil and the fat of chickens; for cow's milk, that of goats. We are now securing Irish potatoes and butter from a trader who runs a small dairy near our new station, one hundred miles to the south of Lusambo. A coffee plantation two hours down the river supplies all our stations with this drink. For meat we have chicken, duck (domestic and wild), goat as often as we wish, and occasionally fish. Eggs are to be had in abundance. We are never without fruit of some sort. Bananas, pineapples and the pawpaw are with us perennially. I never tire of them. The pawpaw grows in our yard, is about the size of a cantaloupe and almost as delicious. Then, too, we have in season oranges, grapefruits and oxhearts, which are also grown in our yard. Our garden produces many of the vegetables you have. Being located on the river bank we can run it through the four months. of dry season. These vegetables need never

run out except when attacked by an army of insects. Thus you see we are faring quite We often wish it were possible to send quantities of our perishable foods to help feed the starving millions of stricken Europe and Asia. I believe the government

is exporting some rice.

There are ways in which the war is affecting and probably will continue to affect us very materialy. This is likewise true of all the other societies. The source is from without. In the first place, the war is affecting us financially. Last year we overran our appropriation. I do not know all the reasons for this, but some of them are quite evident. We opened a new station, far in the interior, which meant in addition to the initial cost of occupation a heavy expense for transportation, every ounce of supplies having to be carried hundreds of miles on the backs of natives. It was a question of now or never. Again, freight rates are exceedingly high. Space in all steamers is at a premium. Inside the Congo rates have also soared. item alone has brought about a heavy increased expense. Then there has been increased cost in the transporting of our missionaries to and from the States. Many have had to make circuitous routes, to suffer long and tedious delays, which entailed additional expense. I might mention the increased cost of all supplies. Take, for instance, barter goods. It requires tons of salt and cloth each year to supply our Our out-station evangelists, and on some of the stations all workmen, are rationed with salt. Before the war a 56-pound sack of salt cost about eighty cents. Today it costs two dollars and forty-five cents! It will cost more in the future. We are doing what we can to curtail expenses, but it is impossible for a Mission in war time both to expand and live within its appro-In an article I read today I was struck with this statement, "Shortsighted economy today is merely giving aid to the trade enemy of the future. It is all right to save for victory, but it is equally necessary to spend for victory." thought is equally true as regards Missions.

It costs to run a Mission in the heart of Africa, and necessarily much more when the whole world is aflame as today. When we read of the millions for Red Cross and Y. M. C. A. and the billions for war preparations we refuse to believe that the Church of Jesus Christ means for us to mark time. That spells defeat. Forward, ever forward, we must go, else yield the field to the great arch-enemy of our King and the destroyer of men's souls. It costs less to save a man out here than to destroy one, body and soul, upon the battlefield. Surely you must be willing to make as great sacrifices to win the heathen world to Christ as you are making to win the war in France.

In the second place, the war is diverting, temporarily if not permanently, from the field sorely needed recruits. To illustrate, a young physician volunteered under the Methodist Board to come out to relieve Dr. Mumpower, who is now on his way home for a much needed rest. At the last moment the government refused to release him. Consequently our neighbors at Wembo Niama are without a physician in their large territory. Take our own field; we have only four physicians, one of whom is on furlough and another of whom is due to leave next month. This leaves our five widely separated stations, our sixty-three missionaries and children and our native population of nearly two millions with only two physicians and two trained nurses. A physician wrote me recently: "I will come if I can get straight over here, but I do not think the government will turn me loose, as I am in the draft."

We can only hope and pray that from among the thousands of doctors and nurses who have answered the call of patriotism a sufficient number will have become so fired with the spirit of self-abnegating sacrifice as to render simple the adequate manning of all mission fields at the conclusion of the war. And that the Church, too, will have caught a new vision of the conquering Christ, which will constrain her to open her coffers in order to send them forth.

Very cordially yours.

Lusambo, Africa.

# KOREAN IMPRESSIONS.

EGBERT W. SMITH.

AST night after twenty-four hours of travel from Seoul, Korea, I reached Moukden, Manchuria, where fourteen years ago was fought one of the great battles of the Russo-Japanese war. At the present moment I am writing on my lap in the train that is bearing me through the vast level grain fields of Southern Man-

churia toward China proper, where I shall visit our stations beginning at Hsuchoufu.

During the five weeks spent in visiting our five stations in Korea I fell deeply in love with the Koreans and freshly in love with our missionaries, whose fellowship was inspiring and delightful.

The Koreans, in their attractive garb of



"Little Rascal" who recited perfectly the Child's catechism.

pure white, are a people of good stature, very erect and graceful carriage, regular features, with good foreheads and chins, and with eyes set wide apart, fluent and often humorous in speech, with a responsiveness of spirit and gracious courtesy of manner that reminded me continually of the people I met years ago while bicycling through the villages of France.

The conference at each station occupied from two to three days, following in general the topical schedule with ninety-two headings which had been sent the missionaries weeks in advance. Aided by a large map of the station territory, consideration was given to every phase and need of the evangelistic, educational, medical and industrial work, in relation to the station, the field, the native church, the home church, the missionary, the executive committee, etc. All the facts brought out and conclusions reached were taken down by a local secretary, whose typewritten report, after being reviewed and signed by other members of the station to insure accuracy, was transmitted to me.

In addition to these conferences I inspected the educational, medical and industrial work, took several horseback or buggy trips to the country churches, preached fitteen times to missionary audiences, and delivered twenty-seven sermons or brief addresses to Korean audiences in station and country churches, boys' and girls' schools, and elsewhere.

While I have had no time to digest any of my new facts, observations, or experiences, yet a few general impressions may be of interest.

The field is undermanned. Each evangelistic missionary, man or woman, has a definite territory of from 150,000 to 400,000 population, thinly sprinkled with little groups of believers, scattered here and there in valley or on mountain side, who, though with local leaders, must still look mainly to him for guidance, and are continually asking when he is going to visit them again. Each station has from three to five such circuits, each with a male evangelist, while the women evangelists work among the women with yet larger circuits that they must cover. This system of definite responsibility puts a steady and high pressure upon conscientious men and women, which, however, they might safely bear. But in only one of our five stations did 1 find each of these circuits manned. In the other four, owing to absences due to furlough or physical breakdown, I found the evangelists trying to cover from one and a half to two or more circuits apiece, while teachers and doctors are shifted and often overloaded to prevent the closing of schools and hospitals. Of course, both the institutional and field work suffers. For example, the management of one of our boys' schools has been changed each year for the last six The missionaries suffer in health vears. and spirits, and I am inclined to believe that this condition of things is one of the chief reasons for the appalling number of physical breakdowns in our Korean Mission. At the present moment one of the stations has less than two-thirds of its regular force, another three-fifths, another one-half.

A most touching and moving sight to me were the Korean congregations, sitting reverently in God's house, listening intelligently to His word, and singing the very same hymns and tunes with which I had been familiar from childhood. The wonder and pathos of it never left me. To find the heathenism out of which we came you must travel back through century after century to a foreign land. To find the heathenism out of which they have come you have only to look out of their church door. I never wearied studying the faces of the little boys and girls who in all Korean congregations are nearest the pulpit, sitting, like their elders behind them, crosslegged upon the clean floor. More winsome

and innocent children's faces I never saw. And as their wondering eves gazed steadily and curiously at me I could not but think what an infinite difference it will make to their future and that of their descendants that a few years ago a handful of men and women left their homes to give Korea the gospel, just as the Son of God left his to give the gospel to our world. And these devoted missionaries, what a record and rejoicing theirs will be as the passage of the years multiplies a thousand-fold the fruits of their labors!

I was struck with the eager willingness of the missionaries to have their work probed, their methods keenly scrutinized, and possible changes suggested, their single aim being to discover the plans that will bring the largest and most lasting results. With a vast deal to encourage them they are yet faced with most difficult and delicate problems and oftentimes disheartening situations that tax to the uttermost their faith and wisdom and patience, and that necessitate our continually remembering them in our prayers. Again and again was I reminded of the fact that all that Paul suffered, even unto tears, over the lapses and dissensions of those little missionary churches of his in Greece and Asia Minor, our missionaries are suffering. And my heart went out to them in unspeakable sympathy as I glimpsed the agony of some of their experiences, vividly recalling those heartbroken expressions of wounded love and poignant yearning in which Paul poured out his grief. Like Paul, they are "filling up that which is behind of the sufferings of Christ for his body's sake which is the Church." Pray for them.

October 18, 1918.

## WERE THE AFGHANS JEWS?

FGHANISTAN is one of the most interesting of the unoccupied Mission The theory is now brought forward that its Moslem people were originally Jews. In digging for the foundations of a railway station near Hazro in the district of Rawalpindi, tablets written in Aramaic characters were unearthed. They were similar to those previously found in this district by Sir John Marshall and pronounced to have come from Philistia. A Jewish rabbi in Rangoon stated that the

Jews in India had been in quiet possession . of this knowledge for some time. A deputation of Jewish rabbis had visited Afghanistan, he declared, and had reported that there was unmistakable evidence that the ancestors of the Afghans had been deported by the Assyrians from Palestine and had found a home in Afghanistan, a country wonderfully like the one they had left; they were Jews and should be recognized as such by all Jews everywhere.—Missionary Review.

# DO YOU KNOW?

- What seems to be the outlook for China? What are China's industrial possibilities?
- What encouraging signs have been coming forward in China?
  What great need and wonderful oppor-
- tunities now face Christianity?
- 5. How much did "entering into partnership with the Lord" enable one man to give?
- 6. What are some of the impressions made by the Koreans on the Executive Sec-retary of Foreign Missions?
- 7. What new missionary has entered our Brazil Mission?
- 8. Some of the lights and shadows of Ki-

- angsu, as seen through the rosy spec-
- tacles of a honeymoon?

  9. What are the "ground causes" for the wretched conditions now existing in North Kiangsu?
- 10. What are some of the tactics used by
- the robbers and soldiers in China?

  11. What effect has the Red Cross had on Japan?
- 12. Where was "Cleanliness next to god!!-ness," literally?
- 13. How some evangelists were sent out in Africa, and some of the results?
- 14. How has the war affected our African Mission?

# SENIOR FOREIGN MISSION PROGRAM FOR FEBRUARY, 1919.

Arranged by Miss Margaret McNeilly.

# Topic-N. Kiangsu.

Hymn--O Worship the King All Glorious Above.

Prayer-Thanksgiving for blessings--for the

ing order out of chaos. For the safety

open door of opportunity in China.

Petition for the help of the Lord in bring-

of our missionaries and the native Christians in these wretched times in China. Minutes.

Roll Call-Answer with a verse of Praise. Offering. Business.

Scripture Reading—Psalm 97. Solo—Selected.

Some By-Products of the \$3,000,000 Campaign

Quiz-Do You Know? Topical-Monthly Topic.

News from Sutsien. Letter from Mrs. Lancaster. Hymn—More Love to Thee, O Christ. Close with a chain of prayer.

#### SUGGESTIONS.

The Monthly Topic should have the principal points stressed. Set forth the discouragements, then the encouragements. At the close of the meeting sum up these points and have special prayer offered.

A map drill on N. Kiangsu, with mention of the missionaries located at the various stations, would not be amiss.

Pray earnestly for China, and for the special help that the missionaries ask, in the current issue of the Survey.

#### COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

December	1918		1917	,
Churches	\$ 28,248	20	\$ 22,484	41
Sunday Schools	355	44	181	24
Sunday Schools—Brazil			5	00
Sunday Schools—Africa				21
Sunday Schools—China	723	30	. 20	
Societies	6,762		5,493	66
Societics—C. E. Missionaries.	124			75
Miscellaneous Donations	13.587		4.803	
Miscellaneous Donations—Africa.	10,001	02		25
Miscellaneous Donations-China.	10	00	•	20
	10			
	\$ 49,812	13	\$ 33,824	85
Nine months, April 1 to December 31, 1918—				
Churches	\$274,263	01	\$185,979	aa
Churches—Africa		00		70
Sunday Schools	5.444		5.979	
Sunday Schools—Japan	3,444	01	-,	58
Sunday Schools—Brazil			211	
Sunday Schools—Africa.	387	60	13.614	
Sunday Schools—C. E. Missionaries	901	00		00
Sunday Schools—China.	13,099	71	J	00
Societies	54,002		50,612	41
Contacting Provide	34,002	00		00
Societies—Brazil	39	95	263	
Contration China	59 69		203	86
Societies—C. E. Missionaries			1,478	0 =
net there. There is	1,212			
Minellanessa Denetions Africa	37,061		26,514	
Miscellaneous Donations—Africa.  Miscellaneous Donations—China		00	54	75
Miscellaneous Donations—C. E. Missionaries	39		101	0.4
Miscenaneous Donations—C. E. Missionaries	11	95	121	04
	\$385,642		\$284,930	35
Legacies	2,595	54	2,402	29
	\$388,237	QQ.	\$287,332	64
			\$201,00Z	04
Initial appropriation for year ending March 31, 1919			.\$556,851	18
Necessary additional appropriation for year ending March 31, 1919			249,674	73
			\$806,525	91
Deficit March 31, 1918 (\$128,131.27) increased by adjustments of Mission accounts 191	7-18 made	after		
March 31, 1918 (\$10,711.28)			138,842	55
Estimated total amount.			\$945,368	46
			03.00,000	

The additional appropriations of \$249,674.73 include \$136,867.72 caused by the increase in the price of silver in China; \$9,000.00 for exchange charges in Japan and Chosen; \$54,000.00 extra cost in Africa; \$5,000.00 furlough travel expense over the original estimate; about \$7,000.00 increase for missionaries' salaries in North Kiangsu and Chosen. The balance is made up of automatic increases, appropriations for missionaries returning to the field and \$9,660.00 for the Assembly's Stewardship Committee Three and One-half Million Drive. It may be necessary to make further additional appropriations before March 31, 1919.

EDWIN F. WILLIS, Treasurer,



Branch Department at Texarkana, Ark.-Tex.

Publishing House, 6-8 North Sixth Street, Richmond, Va.

# WHAT ARE WE HERE FOR?

WADE C. SMITH.

TN "a book which has had a wide circulation' there is an interesting story of a badly frightened and greatly discouraged man who, because of the threat of a woman, fled for his life into a vast wilderness and there continued to wander for forty days and nights without food. When he reached the mountains, he picked out a high one covered with barren rocks and rugged "clifts," and there sought seclusion and safety in a cave. He had put about 200 miles, as a crow would fly, between him and the woman. Suddenly the Lord appeared before him and said: "What doest thou here, Elijah?"

The frightened and discouraged man, upon finding himself in the very presence of the Lord, was probably embarrassed for an answer; but he rallied and endeavored to give some firsthand information about how things had gone to smash up in Jezreel; Israel had, to the last man, forsaken the covenant, torn down the Lord's altars, slain his prophets, and now he, Elijah, the precious, one-remainingnest-egg was about to be smashed also. It was an awfully tragic story that Elijah put up, and would doubtless have passed the official "Board of Censors" of the movies; but Elijah was dealing with One Who Knew and his astonished ears got a surprise. There were yet fourteen thousand strong knees which had not crooked before Baal, and fourteen thousand lips which had refused to kiss a heathen god. Moreover, the Lord told him to get busy; there was a lot of important work spoiling to be done—the anointing of kings and prophets to take their place and work in one of the greatest crises which ever came to the kingdom. And the prophet up and got.

This incident might be called Elijah's "Off again, on again, gone again, Finnegan," it is all so briefly and graphically told in the twenty-one verses of the nineteenth chapter of the First Book of Kings.

It would perhaps tax the wits of most of us, most of the time, if the Lord should suddenly appear before us as He did to the prophet, and ask, "What doest thou here, ——?"

This article is intended to help our beloved Church ask itself the question—and you, dear reader, as an individual bearing your share of the Church's responsibility-with reference to the vast wilderness of ignorance of God's word: "What does thou here?"

The Committee of Publication and Sunday School Extension, located at Richmond, is the instrument, through the providence of God, placed in your hands to most effectively spread the knowledge of His grace by the exten-



Start a Sunday-school and people seem to come from nowhere.

sion and expansion of Sunday-school work. We do not have to wander forty days and nights to reach the wilderness of destitution. We are already in it. It is all around us. We are in the mountains and in the plains and in the city slums, where there is day and night a mighty wail of ignorance and forgetfulness of God's word. What do we here?

This is our Field:

Our Sabbath School Extension Opportunity.

Sixteen States and a population of 33,500,000.

19,000,000 people under twenty-five years of age.

The Sunday-school enrollment, including adults, is only 6,000,000.

Sixty-five per cent. of population in the South is out of the Church.

Our share of the unreached is as big as we make it.

We must save the children and young people today if we would save the Church and State of tomorrow.

About 60 per cent. of the additions to the Church by profession come from the Sunday schools.

These, briefly, are our Forces and the character of their Work:

Our Forces and Their Work.

Thirty-seven field workers in twelve Synods.

Mission schools established. Rural homes visited.

Community surveys made. Family altars established.

Evangelistic meetings held.

Old schools revived.

Tracts and Bibles distributed.
Mill settlement centers started.

Schools in cities for foreigners.

This is a summary of the Fruitage:
Fruitage of Sunday School Extension
Work.

It is impossible to express in figures the total results of efforts to reach and benefit people morally and spiritually, but a study of the facts below will show that the sixteen years' effort our Church has made through the Department of Sunday School Extension has been abundantly worth while.

been abundantly worth while.	
In 1902.	In 1918
Number schools 2,170	
Sunday - school en-	
rollment	336,480
Scholars joined church 5,034	10,368
Benevolent gifts of	
Sunday schools\$26,166	\$200,932
Current expenses of	100.046
Sunday schools 70,242	189,049
New schools organized	
by our Sunday	
school missionaries	667
in sixteen years Schools reorganized	007
by our missionaries	
in sixteen years	239
Churches organized as	200
outgrowth of Mis-	
sion Sunday schools	128
Number of pupils	
joining church from	
Sunday schools in	
sixteen years	111,902
Net gain in member-	
ship of whole	
Church in sixteen	- 00 0
years	132,586
The Publication Com-	
mittee has added to	

the Extension Fund from earnings of the Business Department during the past sixteen years.

\$77,495

The foregoing figures look large only in the light of the amount given by the Church for the maintenance of the work. Remember, they represent sixteen years of work. What might have been accomplished if the Church had earlier caught the vision of its vast opportunity! What leaps and bounds forward might be made now to overtake our task, if the Church should fully comprehend the great need and realize its God-given power to meet it!

If ever there was a time when our country's opportunity to serve the world for Christ stood out clear, it is now. The Bolsheviki of Materialism would take advantage of confused issues and seize the throne; while God's spiritual kingdom halts, after having won the victory. Nothing will more effectively head off such a disaster than a strong, vigorous, sacrificial program of Bible instruction throughout our land—a Sunday-school mission program larger than we have ever known; a program which will reach



Some Virginia Mountaineers.



Rally Day at Hill's Chapel.

every nook and cranny of our great country and gather the young people and the older people with them to the feet of the Master for salvation, "for doctrine, for correction, for instruction in righteousness."

Then, "What doest thou here"—with only thirty-seven field workers, when there should be at least one for each of the eighty-seven Presbyteries? "What doest thou here," unless every church has a local mission outpost? "What doest thou here," if any Presbytery neglect to set up at least one Institute during the year to study the methods and plan for ways and means to forward its Sunday-school work?

The General Assembly instructed the Publication Committee to ask for \$78,000 this year for Sunday-School Extension. March is the last month in the Church year; it has been designated as the month in which the Church's benevolent gifts should be devoted to this great cause.

Send all remittances to Mr. R. E. Magill, Treasurer, Drawer 1176, Richmond, Va.

Scope of the Work.

In creating a Department of Publication and Sabbath School Work our Assembly established an agency which combines in a wonderful way religious instruction and evangelization. The Sabbath school, and the great idea for

which it stands, the religious training of the young, is the greatest single evangelizing and missionary force in the Church. The efforts of the Publication Committee are directed toward the accomplishment of the following ends:

- 1. Organization of schools in destitute places and reach with the gospel our share of the millions of white children in the South who are practically without religious training.
- 2. Enlarge our force of field workers. A superintendent should be placed in every Synod and a local worker in every Presbytery of the Church.
- 3. Sustain and develop Mission Sabbath Schools until they become Home Mission Churches.
- 4. Train our Sabbath school workers through Institutes and Conferences for more efficient service in teaching the Bible and winning souls for Christ.
- 5. Encourage and stimulate the young people of the Church to organize for a definite part in the conquest of the world for Christ.
- 6. The preparation of helps for the study of the Sabbath school lessons, the publication, donation and distribution of literature designed to promote evangelistic effort, deepen spiritual life and stimulate Christian activity.

# DO YOU ENJOY REVIEW SUNDAY?

Well, we boys never did before; it always seemed kind of dry and too much like an examination, and we get enough of them at school.

But last Sunday was review Sunday, and let me tell you what we did. Our teacher had made a whole lot of cards just like

authors with questions on them.

She had us boys to all sit around the table in our class-room. Then she dealt the cards out to us and we placed them face down upon the table. When we were ready to begin, one boy took up a card and read this question, "Where are our Sunday-School Quarterlies published?"

Some of us looked blankly at each other, but Warren said quickly, "Richmond, Va."

"Right," said our teacher; "and Warren gets the card; and I have a little prize for the one who gets the most cards."

At that we began to get excited, for you know boys our age just love a contest of

any kind.

Then the next boy took up a card and read this question, "Who had a vineyard that the king wanted?"

"Naboth!" I shouted, and got it, for I took the part of Naboth that time we acted the lesson and I never will forget it.

There were a good many cards with golden texts to be finished out, like this, "Go ye into all the world—"

We all tried on these, and would get the texts nearly right, but our teacher is mighty particular for us to quote the Bible exactly like it is, and she gave the cards to the ones who came nearest this.

We sure did get interested and excited over this game, and our teacher was delighted that we had remembered so much more than we ever had before about a re view lesson. I guess it was just because

we had our minds on it more.

We have a big sand table in our room and have made the whole map of Palestine on it, with Bethel and Hebron and Sodom, so when next review Sunday comes we want to have another game of questions, and I sure am going to try to guess the most. I forgot to tell you that Luther won the prize because he quoted more texts right, and the prize was one of those little figures of the three monkeys that "speak no evil, see no evil and think no evil."

Our teacher said she thought that would be a pretty good motto for our class this

quarter.

AN INTERMEDIATE BOY.

Remember! March is the month appointed by the General Assembly for the special offering to Sunday-School Extension Work.

March is the last month in the Church year.

Our books close March 31st.

This offering should be announced and prepared far ahead, in February, in order that your church and Sunday school may take the offerings early in March and treasurers may be able to forward checks covering the offering promptly.

Hundreds of churches and Sunday schools which usually make liberal offerings to this cause on Rally Day were closed last fall at that time on account of the influenza epidemic. It had the effect of cutting down what would have been a normal offering.

March will be the time to make that up.

March will be the time for the "better-off" schools and churches, as well as the "worse off," to do their very best for this cause, no matter what might have been their Rally Day record, in order that the full amount of \$78,000, which the Assembly authorizes this Committee to ask for, may be fully given.

Send all remittances for Sunday-School Extension to R. E. Magill, Treasurer, Richmond, Va.

# ROBERT LEE WALKUP

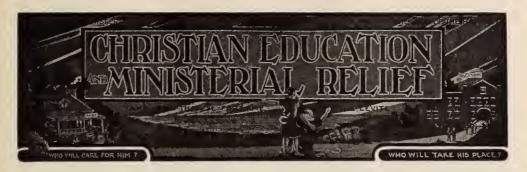
At a meeting of the Assembly's Stewardship Committee held in the office of the late Secretary, at Montreat, N. C., the following resolutions on the death of the beloved Secretary, Rev. Robert Lee Walkup, who was called to his eternal reward on November 26, 1918, were unanimously adopted:

Whereas, it has pleased our loving heavenly Father, in His mysterious providence, to remove from his life and work on earth to a more blessed habitation with Him throughout eternity our beloved brother and colaborer, Rev. Robert Lee Walkup; Resolved—

- (1) That in the death of Mr. Walkup the Presbyterian Church in the United States has lost a most faithful and earnest servant, the Assembly's Stewardship Committee a most efficient leader in the benevolent work of the Church, and we, its members, personally a dear and valued friend.
- (2) That we recognize the fact that Mr. Walkup has in the short time allotted to him for his life-work done a very valuable piece of constructive work in causing the Every Member Canvass to be introduced in so many of our churches and in teaching to so many of our people the real meaning of stewardship.
- (3) That while we endeavor, sorrowing, to carry on to its successful completion the work so dear to his heart, we realize that we are enabled to do so because of the sound foundation which has been laid by his constant and arduous efforts.
- (4) That we desire to express to his bereaved wife and children our deep sympathy for them in their affliction and we do earnestly pray that the God of all comfort may bless and guide and keep them to the end.
- (5) That a copy of these resolutions be sent to Mrs. Walkup and to the Missionary Survey and the Church papers for publication.

HENRY H. SWEETS, Chairman. A. E. SPENCER,

Committee.



Address All Communications Relating to this Department to REV. HENRY H. SWEETS, D. D., SECRETARY, 122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to MR. JOHN STITES, TREASURER, FIFTH AND MARKET STREETS, LOUISVILLE, KY.

# THE PRIZE CONTEST.

SEVERAL weeks ago the Executive Committee of Christian Education and Ministerial Relief were enabled, through the liberality of friends, to offer fifty dollars in prizes for programs prepared by the members of the Southern Presbyterian Church on the work of this department of the Church. A prize of twenty dollars was offered for the best programs submitted, fifteen dollars was offered for the one receiving the next highest award, ten dollars for the next, and five dollars for the next.

On account of the great delay in printing and the confusion incident to the war, the armistice, and the spread of the influenza, it has been decided to postpone the close of the contest to March 1, 1919.

Contestants are permitted to prepare a program on the entire work of Christian Education and Ministerial Relief or any one of the several departments. We are especially anxious to have some good programs for Young People's soceities on Recruiting for the Ministry and Mission Service.

All manuscripts must be in the hands of the Committee by March 1, 1919; must be written on one side of the paper, either with typewriter or in a clear, legible hand. The programs should be complete, with suggested hymns, scripture reading, and with suggestions for the development of the theme.

The various departments are: Recruiting for the Ministry and Mission Service, Education for the Ministry and Mission Service, Presbyterian Educational Institutions or Christian Education, The Student Loan Fund, Ministerial Relief and the Endowment Fund of Ministerial Relief. All of these departments are included in the Three-Year Program outlined for the work of the Christian Education and Ministerial Relief by the General Assembly. Those who desire may submit manuscripts on all of these various themes.

During the past fifteen years a large number of leaflets and programs have been prepared and printed by the Committee. Samples of all of these will be sent, to those who desire to enter the contest. Contestants are at liberty to quote from any of these or to refer to them in the program.

For further information or for this large sample package of leaflets, address the Secretary, Henry H. Sweets, 122 South Fourth Avenue, Louisville, Ky.

# THE WEEK OF PRAYER.

Y order of the General Assembly the last Sunday in this month, February 23, 1919, has been set apart as a Day of Prayer for schools, colleges and theological seminaries, and the youth gathered within them. It is also requested that the week, February 17th-23d, be observed as a special season of prayer for all educational

institutions and for those within their walls who are being prepared for leadership in

This call of the Church should find a more ready response than ever before in the hearts of our people. The great, supreme need of the present and of the coming age is a trained Christian leadership.

Several years ago our honored President, Woodrow Wilson, said, "trained mind rules America." We may add, trained mind rules the world, has always ruled it and will continue "to rule it till time shall be no more.

Among the millions of men who have been slain or who have died on account of sickness or disease in the world war were many who were eminently qualified for leadership. The strain and stress of those awful days have aged and enfeebled many other vigorous leaders. The young men and the young women who are now in our schools and colleges must come forth immediately to take their places.

It has pleased God in a certain measure to place within the power of His people the proper supply of laborers in His kingdom. When Christ loked out upon the multitudes, fainting and scattered abroad as sheep having no shepherd, he said, "Truly the harvest is plenteous but the laborers are few. Pray ye, therefore, the Lord of the Harvest that he will thrust forth laborers into his harvest." The failure to obey this command, the lack of faith in the promise of God, the failure to unite in continued, importunate and believing prayer, have caused a state of sad need in all of the great denominations of the world. We earnestly trust that the ears of our people will be open to this world-wide call and that their hearts may respond in loving obedience to the command of the Lord and Master.

# A CAMPAIGN FOR THE CHRISTIAN COLLEGE.

HE Executive Committee of Christian Education has been doing everything in its power to advance the interests of the schools, colleges and seminaries of the Presbyterian Church in the United States. Hundreds of articles have been prepared for papers and magazines, tens of thousands of leaflets have been distributed over the Church, hundreds of addresses have been made, and a large number of conferences have been held.

Possibly the most helpful thing that has been done has been the organization of a campaign department of the Executive Committee, in charge of Rev. M. E. Melvin, D. D., who is Field Secretary of the Committee for Christian Education.

Dr. Melvin has gathered about him a splendid corps of workers. Just at this time, the middle of December, they are concluding a campaign for \$500,000 for Westminster College, at Fulton, Mo. Every indication leads us to believe that more than \$600,000 will be pledged for this in-

stitution by the time set for the end of the campaign, January 1, 1919.

Westminster College has been doing its work for the Church and State for seventy years. There are now 187 ministers and missionaries in the active service of the churches who graduated from this college. In addition to this, forty-three presidents of colleges and universities have been trained at Westminster, while a large number of gifted men in all the classes of life look to this institution as their Alma Mater.

These added funds will wipe out the indebtedness and place the institution where it can render the largest service to the Synod of Missouri, the State in which it is located, and the nation and the world.

It is our purpose to immediately begin campaigns for other needy institutions of the Church. We cannot permit these strongholds of the Church to be abandoned. "Christian Education," says Dr. Walter W. Moore, "is necessary not only for the well being of the Church, but for its very existence."

# RECRUITING FOR THE MINISTRY AND MISSION SERVICE.

T HE Executive Committee presented to the last General Assembly some very startling facts concerning the need for ministers in our Church.

We found that about 200 candidates for the ministry had enlisted in the army and navy and other branches of war work, while more than 150 of our ministers had gone to work in the camps or various activities of the Y. M. C. A. service and into the chaplaincy.

After considering these matters the General Assembly directed that we "undertake

among our soldiers in the cantonments a campaign of education, seeking to enlist students for the gospel ministry in order that their minds may be turned definitely to this work during their service and upon their discharge." We were further directed to "invite the co-operation of the Army Y. M. C. A. and the churches of the reformed faith in America in such a campaign,"

Following these directions we immediately took up the matter with the Y. M. C. A. and the Reformed Churches. After large correspondence and conference the

War Time Commission of the Council of the Reformed Churches in America, under the lead of its chairman, Dr. Robert E. Speer, became deeply interested in the matter and secured the co-operation of the Y. M. C. A. authorities. A committee was appointed to formulate and carry out plans for this purpose. The secretary of the Executive Committee was asked to take charge of this work. For many reasons he declined, but continued a member of the Committee. Rev. Frank W. Padelford, D. D., Secretary of Education of the Northern Baptist Church, was secured as Executive Secretary and has rendered splendid service to the churches.

A large amount of helpful literature has been prepared and is being circulated. Addresses are being made in the various cantonments by carefully selected speakers. The chaplains of the army and navy have been enlisted and are rendering helpful service.

We earnestly trust that all of the pastors, leaders in societies, superintendents of Sunday schools and teachers may be aroused to the importance of this work.

Thousands of our young men have been pulled away from their former associations and are now seriously considering what work shall engage their time and attention in the future. Careful guidance may lead a number of these into the great and happy work of the gospel ministry.

We will be glad to have the names and addresses of any of these young men to whom we will write and send literature on the claims of the ministry and Mission service. If possible please send with the names some information concerning their educational advancement and their age.

We believe that God Himself calls men to the ministry and women to the Mission fields. We are convinced, however, that He uses the human agency in this as He does in calling men and women everywhere to repentance. Possibly no other one thing has so continually held back the coming of the kingdom as the carelessness and indifference on the part of God's people in helping the youth of the Church to discover God's plan for their lives.

Will you not unite your prayers and efforts with ours that the great need of our Church and of our country and of the world for devoted Christian leadership may be met?

# THE WHY OF THE ASSEMBLY'S PROGRESSIVE PROGRAM.

(The following paragraphs were written by the efficient Sec-retary of Stewardship, Rev. R. L. Walkup, just a few days be-fore he was called to his eternal reward. He also secured and arranged the word of inspiration that follows .- Henry H. Sweets.)

#### THE ASSEMBLY'S PROGRESSIVE PROGRAM.

Take hold of it and it will take hold of you. Make it a part of your life, and your life will become richer, stronger and purer.

The Assembly's Progressive Program is a challenge to the Church to answer in an adequate way the call the nation and the world are making at this time.

The Assembly's Progressive Program is in keeping with the new spirit being born among the Christians of this land. What is this spirit? It is the spirit of gold and greed crumbing before the strongest spirit of service and sacrifice.

The Assembly's Progressive Program is a summons to our Church to take her stand with the leading denominations surrounding her. These have aggressively launched forward movements of immense proportions. With open hands they welcome us and stand ready to do us honor at the first shout of victory when we have in the fear of God achieved this magnificent program.

When shall we begin? There is but one time. Now! Now!

"It would be a misfortune of lasting consequence if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more

difficult than ever to obtain money for missionary enterprises. . . But that the work undertaken should be continued, and continued, as far as possible at its full force, seems to me of capital necessity, and I for one hope that there will be no slackening or recession of any sort.

"WOODROW WILSON."

"Our beloved Church is adventuring the largest task it has yet attempted. It has heard the call, and it faces its task with faith in God and with confidence in the loy-

faith in God and with confidence in the loy-alty and consecration of its members.

"To attempt to raise three and a half million dollars this year for our work is to become a bigger church; to raise it is to become a better church. We must not fail!

"If we are to succeed, it will be by the prayers and efforts of all. Let us make the year that won the war also a year of vic-

tory for the church.

"JAMES I. VANCE,
"Moderator."

"The raising of twelve million dollars for Benevolences in three years is a task worthy of our great Church, and one well within her ability. In this time of unparalleled giving to other great causes our people will not stint their gifts to the supreme cause. Let us do this thing as unto the Lord. "W. W. MOORE."

"While we are working hard and making sacrifices to win the war and make the world safe for democracy, let us not overlook that we must also make democracy safe for the world. This can be done only by defeating the devil and his cohorts. This will also require large expenditures, and I am glad our Church is preparing to meet the issue by its campaign for twelve million dollars in three years. 'We can do it if we will.' "GEO. W. WATT."

"Innumerable readjustments in the life of mankind are surely coming. Every destructive agency has been harnessed for the victory of righteousness among the nations. The supreme need now is the courageous use of every constructive agency for the development of righteousness in the life of all peoples. The primacy in this field belongs to the Church of God. The immediate responsibility for this leadership she must not shirk. Wider vision, larger policies, a new conviction that the gospel of God is the one moral hope of the world, a sacramental devotion of her life and power to a triumphant advance along the entire world-front is the present challenge of her Lord. Let the people of the Christian host in every sector hear the call to go forward and give their united support in this campaign for larger service which is now before us. To dally is to lose—to strike promptly is to win, not for self or the Church, but for Christ and the world.

"ARTHUR G. JONES." the world.

"ARTHUR G. JONES."

"Slacker!" 'Traitor!' terms of contempt and justly hurled at those who hold back of self or money in this our country's crisis. \$12,000,000 in three years for Christ's cause and kingdom! Loyal Southern Presbyterians, let's put it over the top.

"ERNEST THOMPSON."

"The test of faith—twelve millions.
"Mere words now take on new and dramatic meaning: The kingdom of our Lord

is coming!
"The Assembly's challenge is centered on: The emergency; unexpected demands on

our faith, and consecration of property.

"2. The opportunity; an international consciousness, awake to the helplessness of human safeguards, and the Church a trustee of the panacea for the moral disease of the

race.
"3. The problems; situations facing heralds of the cross, greater expenses and dangers, and the moral needs of unthinking masses, present problems testing faith and courage.

"4. The sacrifice; as patriotism nerves the nations to sacrifice much more shall we surrender time and means, denying luxury, coming to bare necessities, to reach a goal mest-

ing to bare necessities, to reach a goal mesting immediate needs, and giving means to enter open doors of opportunity in all lands. "Not more than two-thirds of our churches, loyal to the last command of the Master, are giving to causes outside their local work; and very few beyond a bare minimum; 'Were there not ten cleansed, but where are the nine?'

"Our proposed Twelve Million Dollar Drive is based on a broad view of our whole con-

is based on a broad view of our whole con-stituency; enlisting co-operation of every interest; coolly facing a serious crisis with an adequate program. It does not overestimate the capacity of the Church, and challenges the enthusiastic loyalty of Southern Presbyterians.

"RUTHERFORD LAPSLEY."

"This missionary and benevolent program mapped out by our last Assembly ought to make a mighty appeal to every member of the Southern Presbyterian Church. For the first time our Church has something like an

adequate program. It is a call to rededicate our money, our time and our energies to the service of God. "WALTER L LINGLE."

"The world war has transerred a large measure of the missionary obligations to America. The churches in the allied coun-tries have had their resources heavily drawn tries have had their resources heavily drawn upon by the war interests, which are paramount and must be heeded, for this war must be won; and Germany's interpretation of God has sealed her mouth to the gospel of love for years to come; and therefore America must assume the large missionary responsibility. After the smoke of battle is cleared away and peace is announced there will be a clear-cut recognition of the unity of the race; and the international call shall be for a common basis upon which the naof the race; and the international call shall be for a common basis upon which the nations can stand, a system of principles according to which men must behave; and Christianity alone can furnish us with a love that can span the gulf of national differences and eliminate hatred and bitterness engendered by the war. To meet the call of its increased missionary responsibility and the international need, the Church must arouse itself to its full strength and aggressiveness. The Southern Presbyterian Church cannot better contribute her full share to meet the call of this hour than by throwto meet the call of this hour than by throw-ing herself unreservedly and whole-heartedly in the campaign for the raising of twelve million dollars for benevolences in the next three years; and let this be her program.

"E. L. HILL."

"Strong appeals are rightly made to our liberality in these momentous days on the liberality in these momentous days on the ground of patriotism, brotherhood and righteousness. The Church of Jesus Christ is the inspirer of patriotism, the teacher of brotherhood, the exponent of righteousness. the pillar and ground of the truth. It, therefore, makes the strongest possible appeal to the liberality of church members and of all other citizens as well.

"A. B. CURRY."

#### AMBITION.

Ambition is a tyrant, a heartless taskmaster. Ambition is a tyrant, a heardess task master.

Ambition drives its subject along, the thorny path of work, over the hill of difficulty, in to the happy valley of achievement, success and content.

Ambition laughs at impossibility, scorns discouragement and batters down re-

sistance.

Ambition takes no account of cost. Ambition thinks, not in terms of hours spent and effort made, but in terms

spent and effort made, but in terms of the goal to be reached.

Ambition delights in making sacrifices to achieve the object. Ambition recognizes that the fleeting pleasures of the moment are but dross as compared with the golden success to be won.

has no spare moments. With ambition has no spare moments. With ambition, all waking moments are working moments—moments of effort, of study, of planning.

Ambition is interested, not in making a living, but in making a success.

Men who fail are men who have to be driven by other men. Men who succeed need be driven by ambition alone.
Who is YOUR driver?

E. A. ROSENBERG.

# **BECAUSE**

ALEATHEA T. COBBS.

B ECAUSE a little girl was promoted into God's higher school when the world of knowledge was just breaking upon her eager intellect, a mother in the name of her daughter is aiding other boys and girls who are poor in money but rich in faith and in high purposes to tread the rugged road to learning. Thus she is perpetuating the memory of and making fruitful on earth the lovely human flower that blossomed and faded here to bloom again in the garden above.

The Student Loan Fund assists worthy, ambitious boys and girls of approved character, from poor homes, to secure a higher Christian education in our colleges.

Because under a wooden cross in a forest of crosses "over there" sleeps a brave boy—the light of a father's life—that father is giving his fortune, his time, and his talents to bring cheer and help to other lads who are straining hard in life's battle under beavy handicaps.

The Student Loan Fund brings joy and hope into the homes of widows, ministers, farmers, and artisans of slender income, who long for better preparation to meet life's demands for their children.

Because a patriotic, Christian woman had no son to give to her country and her country's God, she is educating other boys, a long line of them, to take important places in the ranks of those who must concern themselves with the task of reconstructing the world after the war is over.

The Student Loan Fund continues its work indefinitely—as soon as the money is repaid by one student, it is at once loaned to another. Many have paid in full the amounts borrowed, although the Fund is in its infancy.

Because of the unsatisfied longing of a wife for a son to proclaim the unsearchable riches of Cbrist, she gives freely of her slender patrimony that other women's sons may stand in that place of supreme privilege and honor.

The Student Loan Fund trains up a large body of Christian leaders as ministers, elders, deacons, teachers, and workers in every sphere of the Church's activity.

Because prosperity and a rich inheritance had come into the life of a man, with children to rejoice in the good things God had given him, he has, as a thank-offering, given many other boys and girls the advantages of a Christian college education.

The Student Loan Fund yields most permanent and tar-reaching returns—investments not in bonds and stocks, but in the

lives of boys and girls who must soon take our places in the bome, the church, and the State.

Because a young man of brilliant intellect and magnetic personality had a deep sense of life's values, he determined that he could best serve God and his generation by investing his life in young men. He denied himself the pleasures of home and family, and literally gave himself to the boys of his community. Every youth that came out of the high school was confronted by his burning eyes and his one searching question: "What are you going to do with your life?" And so authoritative and withal so winning was his bearing that many a lad who was headed for worldly advancement or pleasure had to right-about-face for some form of more heroic service. Sometimes it was a question of money, and the youth would blushingly explain that he lacked the means for a college training. Then a curious smile touched with scorn would come into his friend's face, and he would say, "Money?. Why, there's plenty of money in the world! You get ready for college and the money will come all right!" And it would. Nobody knows where from. But it came. his spiritual sons are preaching the gospel in many lands, and teaching the gospel of education, and fighting for freedom on the shell-plowed soil of Europe; while he himself is breaking the bread of life and bringing comfort and cheer to thousands in the war-torn fields and prison camps of France.

The Student Loan Fund develops economy and system in financial matters—no interest charged on notes if loans are paid within two years after leaving college.

Because the world is aflame with war, and in the heat of the turmoil and conflict old governments, old social forms, old, unscriptural faiths, are going down, or dissolving into their original elements for a re-shaping to meet a new order, and because so many of the college boys of our country are now fighting in earth, air and sea.

Therefore, Christian America must use ber utmost resources of influence and money to maintain her own institutions of learning upon a high plane during the war, and to bring within her gates every boy and girl of proper capacity and age, that they may be prepared to fill up the ranks and to lead in the next great struggle for the triumph of the ever-increasing purposes of God.

Make large investments in the lives of our Presbyterian boys and girls. Give your Liberty Bonds to the "Student Loan Fund."

# Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

Bulape, 1915. Rev. and Mrs. H. M. Washburn Rev and Mrs. R. F. Cleveland Rev. and Mrs. C. T. Wharton Miss Elda M. Fair

Miss Elda M. Fair
Luebo, 1891.
Rev. and \*Mrs. Motte Martin
\*Dr. and Mrs. L. J. Coppedge
\*Miss Maria Fearing (c)
Mr. and Mrs. T. J. Arnold. Jr
Rev. and Mrs. T. C. Vinson
\*Rev S. H. Wilds
Dr and Mrs. T. Th. Stixrud
Rev and Mrs. T. Th. Stixrud
Rev and Mrs. A. C. McKlnnon
†Mr and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Mr B. M. Schlotter
Rev. and Mrs. C. R. Stegall
Miss Mary E. Kirkland
Rev. and Mrs. J. H. Longenecker
Mrs. S. N. Edhegard
†Rev. S. N. Edhegard
Tbanche, 1897.

Ibanche, 1897.
Rev. and Mrs. A. L. Edmiston
Mutoto, 1912.
\*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
\*Dr. and Mrs. Robt. R. King
Rev. and Mrs. C. L. Crane

Lusambo, 1913. Rev. and Mrs. R. D. Bedinger Mr. W. L. Hillhouse

Bibangu, 1918. Rev. and Mrs. Geo. T. McKee Dr. and Mrs. E. R. Kellersberger E. BRAZIL MISSION.

E. BRAZIL MISSION.
Lavras, 1893.
Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
\*Rev. H. S. Allyn, M. D.
\*Mrs. H. S. Allyn, M. D.
\*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
\*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Plumhy, 1896. Mrs. Kate B. Cowan Bom Successo. Miss Ruth See Mrs. D. G. Armstrong

W. BRAZIL MISSION. Ytu, 1909.

Braganca, 1907. Rev. and Mrs. Gaston Boyle Rev. Marion S. Huske

Campinas, 1869. Mrs. J. R. Smith Rev. and Mrs. Jas. P. Smith

Itapetininga, 1912. Descaivado, 1908. Rev. and Mrs. Alva Hardie Sao Sebastiao do Paraiso, 1917. Rev. and Mrs. R. D. Daffin

N. BRAZIL MISSION

Garanhuns, 1895. Rev. and Mrs. G. E. Henderlite Rev. and Mrs. W. M. Thompson Miss Eliza M. Reed

Pernambuco, 1873. \*Miss Margaret Douglas Miss Edmonia R. Martin Miss Leora James (Natal) Miss R. Caroline Kilgore

Parahyba, 1917. Rev. and Mrs. W. C. Porter

Canhotinho. \*Dr. G. W. Butler \*Mrs. G. W. Butler

MID CHINA MISSION [75] [ Hangchow, 1867.

Hangchow, 1867.
Mrs. J. L. Stuart, Sr.
Miss E. B. French
\*Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Sprances Stribling Miss Frances Stribling

\*Rev. and Mrs. S. I Woodbridge Rev. and Mrs. C. N Caldwell Miss Mildred Watkins

Kashing, 1895 Rev. and Mrs. W. H. Hudson \*Dr. and Mrs. W. H. Venable \*Dr. and Mrs. W. H. Venable-Miss Elizabeth Talbot \*Rev. and Mrs. Lowry Davis \*Miss Elizabeth Corriber Miss Florence Nickles Miss Sade A. Nesbit †Mr. S. C. Farrior Dr. and Mrs. F. R. Crawford Rev. and Mrs. M. A. Hopkins Rev. and Mrs. J. Y. McCinnis Miss R. Elinore Lynch Miss Kittle McMullen Miss Kittie McMullen

Kiangvin, 1895. Rev. and Mrs. L. i. Moffett Rev. Laoy L. Little Dr. and Mrs. Geo. C. Worth Mr. and Mrs. Andrew Allison Miss Rida Jourolman Mrs. Anna McG. Sykes Miss Ida M. Albaugh Miss Carrie L. Moffett Miss Venie J. Lee, M. D Miss Anna M. Sykes

Rev. and Mrs. J. L. Stuart Dr. and Mrs. A. C. Hutcheson Dr. and Mrs. R. T. Shields (Tsinanfu)

Rev. and Mrs. P. F. Price

Rev. and Mrs. P. F. Price
Soochow, 1872.
\*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
\*Mrs. R. A. Haden
Mlss Irene McCain
Dr. and Mrs. M. P. Young
Rev. and Mrs. Henry L. Reaves
Miss Lois Young
Rev. and Mrs. H. Maxcy Smith

N. KIANGSU MISSION

Chinklang, 1883. Rev. and Mrs. A. Sydenstricker Rev. and Mrs. J. W. Paxton Rev. and Mrs. D. W. Richardson \*Rev. and Mrs. J. C. Crenshaw

Talchow, 1908.
Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
\*Rev. Chas. Ghiselin, Jr.

Hsuchoufu, 1897.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. and Mrs. Lewis H Lancaster

Hwaianfu, 1904. \*Rev. and Mrs. H. M. Woods Miss Josephine Woods Rev. and Mrs. O. F. Yates \*Miss Lillian C. Wells \*Miss Lilly Woods Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909. Rev. and Mrs. H. W. White \*Rev. and Mrs. C. F. Hancock Dr. and Mrs. J. W. Hewett \*Rev. and Mrs. C. H. Smith

Sutsien, 1893. Sutsien, 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. MoLauchlia
Rev. and Mrs. W. F. Junkin

\*Mr. H. W. McCutchan

\*Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert

Tsing-kiang-pu, 1897. Rev. and Mrs. J. R. Graham, Jr. \*Dr. and Mrs. James B. Woods Rev. and Mrs. A. A. Talbot Miss Jessie D. Hall Miss Sallie M. Lacy Miss Nellie Sprunt Dr. and Mrs. L. Nelson Bell Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908. Rev. and Mrs. J. W. Vinson L. S. Morgan, M. D. Mrs. L. S. Morgan, M. D. Rev. and Mrs. Thos. B. Grafton Rev. and Mrs. A. D. Rice

CUBA MISSION

Cardenas, 1899. \*Miss M. E. Cralg Rev. and Mrs. R. L. Wharton Miss Margaret M. Davis

Caibarien, 1891. Miss Mary I. Alexander †Miss Janie Evans Patterson †Rev. H. B. Someillan

Piacetas, 1909. None

Camajuani, 1910. Miss Edith McC. Houston †Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914. \*Rev. and Mrs. Juan Orts y Gonzales Rev. and Mrs. J. O. Shelby

JAPAN MISSION (4.81 Kobe, 1890.

Rev. and Mrs. S. P. Fulton Rev. and Mrs. H. W. Myers Rev. and Mrs. W. MoS. Buchanan

Kochi, 1885. Rev. and Mrs. W. B. McIllwaine Rev. and Mrs. H. H. Munroe Miss Estelle Lumpkin Miss Annie H. Dowd

Nagoya, 1867. Miss Lens G Kirtland Rev. and Mrs. R. E. McAlrice Rev. and Mrs. L. C. McC. Smythe Miss Sarah G. Hansell

\*Rev. and Mrs. W. C. Buchanan Miss Elizabeth O. Buchanan

Susaki, 1898.

Rev. and Mrs. J. W. Moore Rev. and Mrs. J. H. Brady

Takamatsu, 1898. Rev. and Mrs. S. M. Erickson Miss M. J. Atkinson Rev. and Mrs. A. P. Hassell

Marugame, 1917. Rev. and Mrs. J. W. Hassell

Tokushima, 1889. Rev. and Mrs. C. A. Logan Miss Lillian W. Curd \*Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902. Rev. and Mrs. C. K. Cummings Okazaki, 1912.

\*Miss Florence Patton \*Miss Annie V. Patton Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION.

CHOSEN MISSION.

Chunju, 1896.
Rev. and Mrs. L. B. Tate
Miss Mattie S. Tate
Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
\*Rev. and Mrs. W. D. Reynolds
\*Miss Susanna A. Colton
\*Rev. S. D. Winn
\*Miss Emily Winn
\*Miss Emily Winn
\*Miss Emily Winn
\*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Mlss Sadie Buckland

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
Dr. and Mrs. J. B Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elies J. Shepping (Seoul)
\*Miss Lavalette Dupuy
Rev. and Mrs. W. B. Harrison
\*Miss Lillie O. Lathrop
Rev. D. Jae. Cumming

Kwangiu, 1898.

Rev. and Mrs. Eugene Bell Rev. S. K. Dodson Miss Mary Dodson Mrs. C. C. Owen \*Rev. and Mrs. P. B. Hill Miss Ella Graham Dr. and Mrs. R. M. Wilson \*Miss Anna McQueen Rev. and Mrs. J. V. N. Talmage Rev. and Mrs. Robert Knox \*Mr. and Mrs. M. L. Swinehart Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
\*Miss Ada McMurphy
\*Dr. and Mrs. R. S. Leadingham
\*Rev. and Mrs. L. T. Newland
Mr. and Mrs. P. Parker
Rev. and Mrs. P. S. Crane Soonchun, 1913.

Rev. and Mrs. J. F. Preston Rev. and Mrs. R. T. Coit \*Miss Meta L. Biggar \*Mise Anna L. Greer \*Rev. and Mrs. J. C. Crane Dr. and Mrs. J. McL. Rogers

MEXICO MISSION

(111)

Linares, 1887. Rev. and Mrs. H. L. Ross Matamoros, 1874. Miss Alice J. McClelland San Angel, D. F. Mexico Austin, Texas.

Miss Anne E. Dysart Brownsville, Texas.

Rev. and Mrs. W. A. Ross Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow C. Victoria, 1880.

Mias E. V. Lee

Missione, 10. Occupied Statione, 53 Missionaries, 371 Associate Workers, 11

\*On furlough, or in United States. Dates opposite names of stations in-dicate year stations were opened.

†Associate workers.
For postoffice address, etc., see page

# Stations, Postoffice Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil." For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—Rio Grande do Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai China." For Hangchow—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Naking—"Care Southern Presbyterian Mission, Nanking, China." For Southern Presbyterian Mission, Southern Presbyterian Mission, Nanking, China." For Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-Hou—"Care Southern Presbyterian Mission, Hsuchou-Hou, Ku, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

JBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba." CUBA-Cuba." For

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—
"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu,
Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa,
Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." "For Marugame—Marugame, Sanuki Province,
Japan." Japan.

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

POR THE FIRST TIME in the history of our Church official agencies of the Church have called upon all church members to see to it that at least one of our Church papers goes regularly into every Presbyterian home.

The Assembly's Stewardship Committee, in planning "The Progressive Program" and the great "Drive" that will be conducted during the three months from January 1 to April 1, 1919, included as one of the eight specific purposes the "MISSIONARY SURVEY" and

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